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THE ALICE FREEMAN PALMER MEMORIAL

THE AMERICAN COLLEGE GIRL  
Her College and Her Ideals



# THE AMERICAN COLLEGE GIRL

Her College and Her Ideals

*By*

TEN AMERICAN  
COLLEGE GIRLS

*Foreword by*

ADA L. COMSTOCK  
*President of Radcliffe College*

Illustrated from original photographs



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## ACKNOWLEDGMENT

The frontispiece in this book is reproduced from a photograph of The Alice Freeman Palmer Memorial, a marble bas-relief in the chapel at Wellesley College. It is with the gracious permission of the sculptor, Mr. Daniel Chester French, that we include this picture. We also gratefully acknowledge the courtesy and generosity of the colleges who contributed the remaining illustrations.



## NOTE

A quarter of a century ago we published a book entitled "The College Girl in America," written by Mary Caroline Crawford. Since that time the policies, standards and campuses of the colleges for women described in "The College Girl in America" have changed. Some of them, for one reason or another, have ceased to occupy the same important places in the educational world, and new colleges, with ideas engendered by the times, have come into existence.

For the girl who is planning to go to college and all who are interested in the education of American womanhood, we now publish a book which not only describes ten well known colleges for women, but, by its design and composition, also presents the American college girl herself. In order to achieve an authentic and accurate presentation of the subject, we sought the material at its source.

The result is the present volume. It consists of ten essays dealing with the respective colleges represented, which essays were selected from

those submitted in prize competitions sponsored by L. C. Page & Company.

It is the hope of the publishers that, in addition to being generally informative, the work will fulfill its major purpose of assisting the girl who contemplates entrance into college in the solution of her preliminary problems.

The splendid cooperation of the authorities of the colleges concerned has made possible the issuance of this unique and valuable book—"The American College Girl."

THE PUBLISHERS.

## FOREWORD

It is easy to imagine the expectations with which some of its readers will approach this book. To the young girl in secondary school or to her parents, it may appear to offer either or both of two kinds of information. By its accounts of the customs and characteristics of ten of the well-known colleges for women it may afford material for a discriminating choice among them. Which college Mary is likely to find most congenial is the question which some readers will hope to find answered.

Other readers, not yet so far committed to the colleges for women, or perhaps not impelled by any necessity for a practical choice may seek the kind of information suggested by the title. In praise and dispraise much has been said and written about the American college girl, as a species of the genus *The Modern Girl*. Here she will be anatomized and those traits which distinguish her from her predecessors will be made plain.

For either reader there is no lack of material between these covers. Indeed, for the one seeking a guide to the colleges there is bewilderment in the very wealth of the information given. The manner of the founding of each college, the objects of its reverence, the nature of its student activities

and amusements, its characteristic educational methods are here described. One may assure oneself of a variety of facts in respect to each college; but to choose among them on the basis of these sketches would be difficult indeed. Save for Simmons, which is distinguished by its different aim, these bright-harnessed angels stand together in order serviceable, and the dazzled reader is forced--and justly--to pronounce them all good. In nine cases out of ten, one suspects, the student who enrolls in any one of them lives in undisturbed satisfaction with her choice. The tenth case could have been better suited only by an analysis made at the moment of entrance and beginning with the peculiar needs and aptitudes of the student herself.

To the reader who seeks an interpretation of the American girl the book will be reassuring. The young women who wrote these articles and the young women whose college activities they describe suggest nothing morbid or furious. The reverence, for lack of which their generation is often decried, is revealed in many aspects. They revere tradition and ascribe it lovingly to their college; they honor their teachers; they look, in the institution to which they belong, for something more than the cultivation of the powers of the individual. A college should be clothed in beauty, they seem to feel; it should be gracious and humane, gay,

many-sided, devoted to truth and notably free from prejudice or exaggeration. In the colleges they depict, they mirror themselves. Education in America has far to go before it achieves the substance and depth we desire for it; but the young people now under its tutelage are as full of the zest of life, as eager to find it free, heroic, and profound as any who have gone before them.

ADA L. COMSTOCK.

Cambridge, Massachusetts

October 1, 1930.



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**THE AMERICAN COLLEGE GIRL**  
**Her College and Her Ideals**



# BRYN MAWR

*By*

AGNES KIRSOFF LAKE

Class of 1930



# I

## BRYN MAWR

Bryn Mawr was founded in 1895, at the time when the higher education of women began to be a real consideration. It was not a development of the Young Ladies' Finishing School, but sprang, as it were, a full-grown college from the head of its founder, Dr. Joseph Taylor. It was founded with the serious purpose of educating women, and it is the maintaining of this tradition which has always been an important factor in the spirit of the college.

The austerity of the original Quaker element in Bryn Mawr's administration, directed for the main part as it was by the Friends of Philadelphia and the neighborhood, has to a great extent vanished, so that we now have courses in music and may entertain our guests at dances. But the Quaker background would be hard to lose, even if we wished to do so, and it remains one of the best elements of the college. It is necessary to remember this in order to understand many aspects of Bryn Mawr which might otherwise seem odd. For instance, we have no consecrated chapel, no chaplain, and have never had required attend-

ance at any religious service. Our week-day chapel is conducted by the President or the Dean in the Music Room where we have the advantage of the organ. On Sunday evenings, clergymen invited by the Bryn Mawr League hold a service in the same place. Their services are strictly non-sectarian, and students are not forced to attend; for it is the policy of the college to leave such matters to the discretion and taste of the individual, allowing those who want more religious ceremony to seek it in their own churches rather than to force it unwanted upon those who are more easily satisfied. This is not the "atheism" which has sometimes been laid at the door of Bryn Mawr, but a feeling of religious tolerance rarely found in an institution.

It is in accordance with the founder's original idea of higher education that the daily life of the student at Bryn Mawr is planned. It has always been the wish of the administration that nothing should be allowed to interfere with the student's opportunity to put all her time on her work. Consequently, no student need do anything for herself in the way of domestic duties. The maids see to our rooms and wait on table; nor is there any chance for a student to work her way through by doing these tasks, as is found in other colleges. The only opportunities of this sort are the minor

jobs which must be filled in the organization of the college, such as the Mail Mistress, and Fire Captain in each hall, and the monitors of the classes. These officers are appointed by the college and receive from ten to twenty dollars a semester; but the work takes, at the most, half an hour a day and provides little more than pocket money. However, for the student who cannot afford to meet the expenses of the college, there are scholarships if she has a high enough scholastic standing, or the loan fund if her record is not so good. The charge which has been leveled against Bryn Mawr, that the poor but brilliant student cannot afford to attend, is not justified. If a student shows that she is worth training, the college always makes it possible for her to stay. This is witnessed by the fact that last year, in a college numbering something under four hundred, and one which, like most women's colleges, fights a continual warfare with the budget, no less than forty-eight undergraduate scholarships were awarded. Many more grants and loans were given, so that about twenty per cent of the undergraduates had some kind of scholarship aid.

An additional way for students to help themselves through college is to apply for a \$75 room. About one-quarter of the rooms are kept at this low rate and a number of others rent for \$100.

This arrangement does not lead to any social distinctions such as we sometimes hear of in stories or in movies of college life. The student who is on scholarships is in no way distinguished from her classmates. If it were necessary for her to spend her time in money-making pursuits which segregated her from her friends, they might well feel that she was not quite one of them, but as it is, her activities are exactly the same. The fact that she has less money to spend on her amusements is scarcely noticed, and does not matter if it is. It is not her money that determines a girl's place in the estimation of the college. It is her own qualities, her capacity for getting along with people, and her sense of humor. The girl who can be amusing, who has wit as well as real brain power, is assured of consideration. Besides this, which is enough to win a superficial popularity with a small circle of friends, the girl who receives the approbation of the entire college must have a sense of responsibility; the college must be able to put its confidence in her and know that in an emergency she will act for them as they would wish. Such a girl who can combine the elements of popularity with dependableness, is certain to win the respect of the student body, and consequently to receive the positions which will

bring her the hardest work and the greatest prestige on the campus.

It is such girls as these that one finds in charge of the four organizations which direct the affairs of the student: the Self-Government Association, the Undergraduate Association, the League, and the Athletic Association. Bryn Mawr is justly proud of its "Self-Gov." Since the directors granted the charter in 1892, seven years after the founding of the college, there has never been any other form of jurisdiction; and it was this action on the part of the college which led the way for similar movements in other colleges all over the country. It is a fact which is each year vigorously brought before the Freshmen, in order to inculcate in them not a sense of freedom, but one of responsibility, that the undergraduate body has complete authority over itself. Neither the faculty nor the administration has any jurisdiction in matters of conduct, except those which touch on the academic standing of the students. Even the authority of recommending expulsion is vested in the officers of the Self-Government Association who are elected every year by the student body from each class; so that no one ever reaches a position of the highest responsibility without some previous training in the work. The officers are governed by the constitution of the As-

sociation which was drawn up in a series of mass meetings of the college. Anyone who was in college in the fall of 1926 will remember the struggles which we went through when the constitution was being revised in its entirety. The sanction of the whole Association was necessary to pass every clause, which had first been framed by the executive board. It is a remarkable illustration of the interest which the students felt in the work that in the whole series of those meetings which continued at the rate of two a week for over a month, there was not one which had to be adjourned for lack of a quorum. The laws of the Association thus drawn up express the opinion of the majority of the college on the standards of behavior which it has set for itself.

One cannot pretend that the minority which has different opinions does not sometimes act in opposition to the rules, or even that the members of the majority do not occasionally lapse. These lapses are dealt with by the Board according to their merits. For more or less nominal offenses, such as absent-mindedly allowing oneself to be locked out of one's Hall when the doors are shut at ten-thirty, there is a set scale of fines, mounting in proportion to the iniquity of the sin. These fines serve the double purpose of jogging the culprit's memory and of financing the Association.

A more serious offense is dealt with individually on the general principle of making the penalty fit the crime, which can sometimes be done with peculiar aptness in a college which is so small that most offenders are personally known to the Board. The gravest penalty which the Board can give is the recommendation of expulsion. It is a penalty which is rarely used. In the past four years there have been only two cases of it. The Board is reluctant to use a measure which may set a black mark against a girl's name at the beginning of her career, but when it seems necessary they do not hesitate. Even in this extreme circumstance the Board has complete authority. When the official communication is made to the parents of a girl who has been expelled, it is made through the President of the college, as its legal representative, but she has never refused to write the letter at the request of the Board, even when she has disapproved. It is not often that this has happened, however, as the administration and the Self-Government Association work together very harmoniously.

While "Self-Gov." attends to the conduct of the college, "Undergrad" sees to the practical details of every-day life. It is an association made up of a great many sub-committees, whose existence one is apt to forget, because one is so

used to the efficiency of their functioning. There is the Speakers Committee which is responsible for bringing to the college distinguished men from all over the country and securing for us the opportunity of hearing the great men of other countries who are visiting here. All the lectures, except those which are given as memorials or which are arranged for by a special department, are brought about by this committee. The Cut Committee is one of the thankless jobs which must be filled by capable people. It is this committee which organizes the squad of student monitors who take the attendance at every class and turn in their records once a week to the Dean's office. The Committee also sends out at the end of the month a card reminding each student how many times she has cut that month and how many of the fifteen cuts which she is allowed each semester she still has left. As may easily be seen, it is a very necessary part of the college but not one the successful administration of which will increase the enthusiasm with which one is regarded. Another committee arranges the calendar of the college year. One of the most invisible and most interesting of the committees is the Curriculum, which acts as an advisory body to the Faculty Curriculum Committee, and voices the opinion of the undergraduate about the work of the college.



THE CLOISTER — BRYN MAWR COLLEGE



The advice which it gives is not always taken, but it receives attention and sometimes produces great results. It was in some measure responsible for the institution of the honors system two years ago. The other functions of this "Undergrad" association are so numerous that they cannot all be listed here, but one may safely say that if one is at a loss to whom to turn when something must be done, the President of the Undergraduate Association is the right person.

The Bryn Mawr League is only two years old. It rose from the ashes of the old Christian Association, which for more than twenty years had attended to the religious needs of the college and all its outside charities. In 1928, however, the undergraduates came to the conclusion that the old C. A. was not fulfilling adequately the purpose for which it had been created. There was little interest in it among most of the students, and it was beginning to lose the prestige which it had previously enjoyed among the institutions of the college. Before it should absolutely perish of inanition, the officers then in charge presented to the college a plan for disestablishing the association and putting in its place an organization which should discharge in a more efficient way the functions which were still necessary. This proposal was accepted and the League was born. The

League's main duties are the arrangement of the religious services on Sunday, and the maintenance of the social service and charities of the college. This latter half of its duties is sometimes an onerous task, for the work is almost all conducted off the campus and only those who help in it really know anything about it. The majority of the college is apt to forget these responsibilities except when it signs the pledges which give them financial support. The one activity of which we are most often reminded is Bates House, the settlement in Long Branch, New Jersey, where one detachment after another of slum children all through the summer is given a two weeks vacation by the sea. The house is supported by the contributions of the college, and the children are looked after by undergraduates who volunteer for the work under the direction of the Permanent Worker. The work is arduous, and to some not the ideal way of spending even part of a summer vacation, but the girls who have done it bring back most amusing stories of their experiences and never seem to regret it for an instant. The League also has its share in appointing the Junior who, with a group of girls from other colleges, spends a month doing social service work in New York during the summer.

Other work nearer home includes that done at

the Blind School in the neighborhood by the girls who go there several evenings a week to read to the inmates. This means not only reading stories to amuse them, but also reading to these students serious books on subjects of which they would not otherwise be able to have the benefit. The Community Center in the village also has classes which are conducted by the girls from the college. Our own struggles with the Language Examinations give us no little sympathy with the small Germans in the Americanization classes who have to master the intricacies of English. Within the college there is the Maids' School, which provides from among the undergraduates an individual tutor for any of the colored maids or porters on whom rests so great a share of the work of the college. The instruction ranges from simple reading and writing in some cases to typewriting and piano-playing in others. It is the fond hope of the committee in charge of this work that through them some of the maids will be able to find themselves better positions. There are some, however, who have been in the college nearly all their lives; and now, when they are looking after their second generation of Bryn Mawrtyrs, they have as much feeling for the college as the alumnae who never fail to look for them at reunion time.

Perhaps the most interesting branch of the

League's activities is the one that fewest of us see. Only two or three undergraduates are chosen each year to help conduct the Bryn Mawr Summer School. For about six weeks every summer the campus is turned over to some hundred girls from factories and shops who want to have some idea of what education means. The classes are directed by expert teachers from all over the country who are interested in the work. The undergraduates who are chosen seem to hold the office of odd-job men for the community and to enjoy the work thoroughly.

It is frequently a shock to the graduate of Bryn Mawr to learn for the first time after she has left it that her college has a reputation for being filled with eager and energetic athletes! This may have been true once, but it is so no more. A certain amount of exercise, organized by the Department of Physical Education and the Athletic Association is required of all Freshmen and Sophomores and they are marked in it with as much severity as in their courses. Those who flunk their work for the season are required to take it over again the next year. Juniors and Seniors are exempt from this rule and need not exercise unless they want to. As a general rule it is only a small percentage of them that do want to continue games, and these are usually the real athletes who

have a genuine enthusiasm for the sport. As games are left to these athletes, the college as a whole does not take a great interest in inter-class contests or even inter-collegiate ones. All those who are greatly interested are taking part, and the gallery is small. This attitude is not a pose of the intellectual snob who looks down on athletics. It is a perfectly natural result of the way life arranges itself in a college where the student body takes a great part in the directing of affairs and there are not many students to do it. Everyone is so busy about her own affairs, when she is not working, that she has not the time to cultivate an interest in comparatively unimportant things like the outcome of a hockey game. The fact that her friends like to play hockey whereas she herself spends her spare moments on dramatics does not cause any unpleasant feeling. The difference of taste is accepted and left at that. But there is no danger that athletics will ever come to a standstill in Bryn Mawr. There are too many good players for that to happen, although at present they are not in the limelight. There is, however, an increasing interest in more individual exercise, like dancing and fencing, which can be continued after college.

Besides these associations which are as necessary to the life of the college as the official ad-

ministration of any town, and sometimes as irksome, there are the extra-curriculum activities which have developed through the genuine interest of the students and will last as long as they are supported by it. The one of these that has perhaps the most immediate appeal to the interest of the outsider is the *College News*, which is published weekly and contains accounts of all the events on campus and "write-ups" of all the lectures. The *Lantern*, a literary publication, is a quarterly production, representing for the most part the independent writing of the college and not work that has been submitted for class. Aside from these, the organization which is perhaps the most often heard from is the Varsity Dramatics. This has had a varied career for the past two years. It used to be the custom that each class should present plays for the whole college; but this restriction in the choice of the cast naturally tended to lower the standard of the production, and it was given up. The dramatics are now in the hands of a committee, like almost everything at Bryn Mawr, which selects the plays which are to be given, holds the try-outs for the casts, and provides the direction. Anyone can try out for the plays, and throughout the year the different productions offer opportunities for a considerable number of actors. There are usually two big plays

in the year, and a series of little one-act plays, presented by different groups under the ægis of the main committee. These smaller productions, besides giving the actors a chance to show their mettle, give practice to those who work behind the scenes, that is, the costumers, the scenery builders, the electricians, and the stage managers. Those who are successful in the minor plays are the ones who will probably be given a place in the larger productions. The Glee Club presents only one performance in the year, a Gilbert and Sullivan operetta, but it is often the best and most popular event of the year. The singing and the acting are directed by the President of the Club with the advice and assistance of the Music Department.

There are several other clubs in the college. Some of them exist peacefully without attracting much attention to themselves, except when they invite the college to attend a lecture given under their auspices by some distinguished visitor. Such are the Liberal Club, the Mathematics Club and the Science Club. The French Club also is modest in its activities, but it usually produces a play during the year. The Debating Club is rather an elusive affair. One can never be quite sure whether this is the year when it is alive or not. It depends chiefly on the number of those in the college who are interested in it, which interest varies.

I have so far spoken of the extra-curriculum activities of Bryn Mawr, the organizations which are essential to the life of the college and those which the past generations of students have evolved for their own interest and amusement. Of the real work of the college I have said nothing, for a very simple reason. It is not the first thing which leaps to your mind when you come home and all your friends ask you how you are enjoying college. It is like an ocean voyage. When you are recollecting it, you think first of the people you met on the boat, and the things you did, not of the sea over which you were passing. The work which is the main part of life at college is so much the stuff of which every day is made that it does not present itself to one's mind as a separate entity. The work of Bryn Mawr is, however, the most characteristic thing about it. The standard which it has set, and the idea at which it is aiming are clearly formulated and maintained. As President Park once said, "Bryn Mawr is a college in form with the attitude and purpose of a university. Its purpose is to teach people how to work. It is not to present them with a mass of unconnected general facts or pre-digested interpretations of the cosmos, but to give them the power and the understanding which will make it possible for them to obtain knowledge and

wisdom for themselves. It is to make them comprehend the method of the scholar, and even sometimes to achieve genuine scholarship themselves." How is this miracle to be worked upon a group of school girls who have never done anything more advanced than what was necessary to make them pass their college-entrance examinations? It is the belief of Bryn Mawr, which has been proved time and again, that it can be done by teaching them how to work, how to handle material, how to organize facts. It was with this in mind that the system of the "major" was evolved. Every student in Bryn Mawr must by her Junior year choose the subject in which she means to concentrate. Every student becomes to some degree a specialist in her own field, and organizes her other courses so that they will have some bearing on her work.

The purpose of the college in adopting this system is not to produce a young pedant crowded with facts and limited in interests, but to teach her how to make the most of her own brain and the opportunities which she receives. The girl who has done advanced work in some subject, be it history, science or literature, will have learned a method of procedure and standards by which to judge results which can be applied to any other work that she ever takes up. The college does not want every girl who graduates to continue

working in the field in which she majored. There are enough scholars at work in the world now without making the competition any heavier by flooding the field with new and inexperienced ones every June. Bryn Mawr hopes to give to every girl that enters a knowledge of what work means and an approach to it which will serve her when she is doing other things. The girl who has disciplined herself to hard work, and is accustomed to analysis in the laboratory or the library, need not be afraid of any problem which may confront her in business, or in whatever activity she may be engaged.

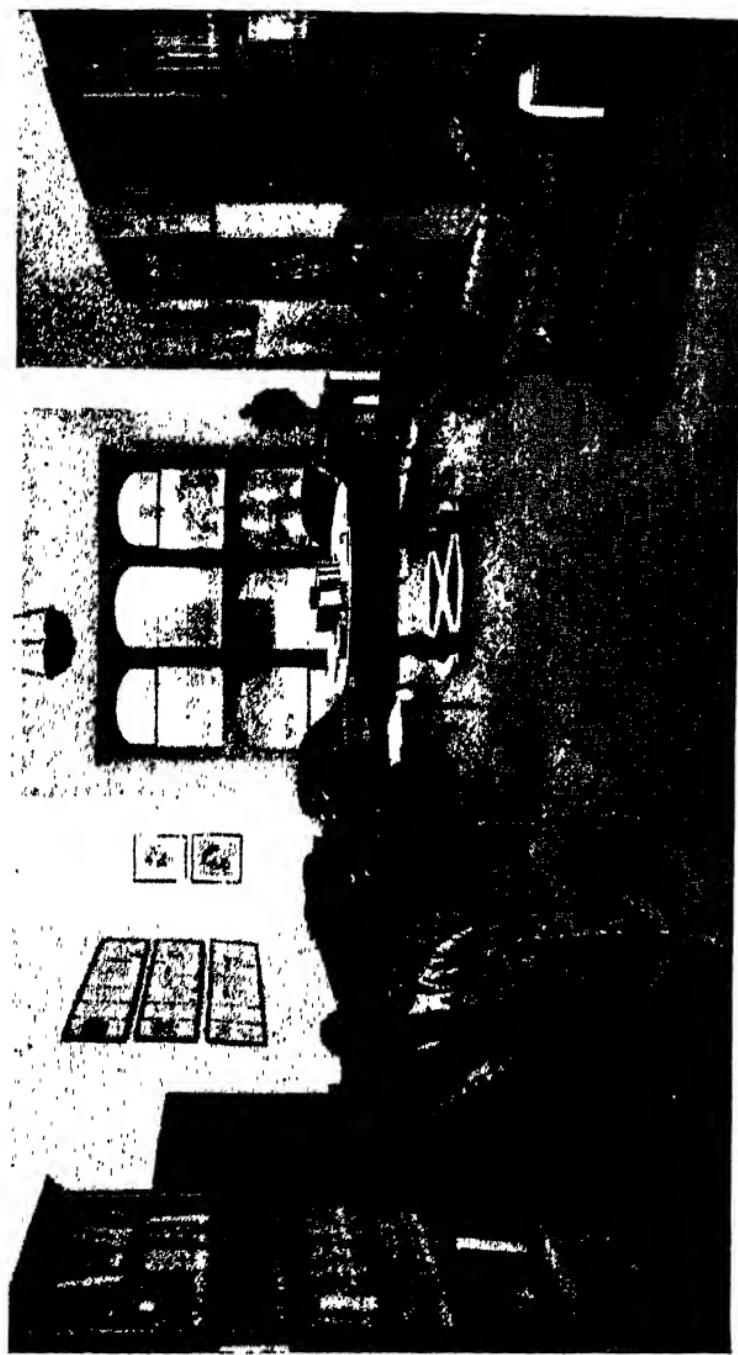
It is this purpose which is behind all the work at Bryn Mawr. Just as you cannot hope to teach a person to write by showing him how to put together lovely words unless he has something to say, so you cannot teach method without material. The student must concentrate to develop her own powers. It is for this reason that the "general culture course" is discouraged at Bryn Mawr. The faculty of scholars was not gathered together, the Library and the Science Building were not designed to provide young ladies with material for intelligent table-talk for the rest of their lives. A certain amount of variety in one's courses is allowed by the elective system which permits about a quarter of one's time to be put on courses which

have no connection with one's major; but these courses are themselves designed to be taken by those who are majoring in that field; so that the same standard is maintained throughout one's work. In a great many cases, however, these electives are taken in the field in which the student is majoring. The required courses in English, philosophy, psychology, science and an ancient language are designed to fill in the background which is essential to any educated person.

The chief aim of Bryn Mawr is not, as I have said, to produce scholars, but it frequently happens that this is the result of its training. In such cases, the college gives the student every encouragement and opportunity to go on into advanced work. In so small a college the faculty comes into direct contact with each student, and the work of every student is planned under the direction of the head of the department in which she is working. The most advanced work is given under the honors system, which, in the case of the good student, excuses her from taking regular courses in her own subject, and lets her do independent work under the direction of one of her department. Thus, instead of doing assigned work from day to day, the student, turned loose in the Library to find out all she can on the subject, fathers for herself a knowledge of the general field

in which she is working, although at the moment she may be dealing with some specific point.

I have tried to explain the ideas of the "Powers that Be" in the college and the policy that they pursue in the curriculum. The other side of the picture, the attitude of the undergraduate body, is not so easy to formulate. In a population which changes entirely every four years, opinion is bound to vary. It is not the student who can speak with authority upon the development of the undergraduate attitude. She can only vouch for what she knows to be true in her own time. It is the Dean's office which comes into the most direct contact with the feeling of the students about their work, and from this source I can quote the statement that there has never before been such an interest in work as there is now. The student realizes that it is not the "contacts" for which one comes to college but the work—and she works! The idea that the girl who wants to work is a freak and a social outcast is voiced no longer, if it ever really existed. Do not, however, picture to yourself a group of students who leave their books only to talk of their studies. Here, as elsewhere, it is bad form to talk shop; nor do we visibly burn with enthusiasm for our labors. The idea that work is a penance visited upon one by a tyrannical authority, to be avoided whenever possible, is too



BOOK ROOM IN THE LIBRARY — BRYN MAWR COLLEGE



much part of the tradition of education to be lightly cast aside. To preserve the conventional attitude the student groans beneath her burdens, although she probably knows that she enjoys pitting all her strength against a knotty problem. Before her friends she reviles the professor who assigns her another report, but she will probably become thoroughly interested in it. If you ask how it is coming along she will despair of it, but she probably does not mean what she says. Her real attitude, which she is masking, is shown by the scant respect which is accorded the brilliant girl who never works, and yet gets good marks. In school the girl who could outwit the teacher was something of a hero, but in college after all, there is very little sense in such behavior; it does not do you any good and is likely in the end to hurt you. A clever technique in answering examination questions with only a shaky knowledge of the facts will not stand by you when you are trying for that job of which the Seniors talk all through the spring. The girl who "never cracks a book until the night before the exam and then pulls down an A" receives a certain amount of admiration, as a conjuror might for his clever tricks, but if she miscalculates and comes to grief, "Well, it served her right. She never did a stroke of work." On the other hand, the grind who never plays is

equally little respected, even if her results are brilliant. The instinctive reaction is, "Who couldn't do as well if they never did anything else?" The person who works all the time will go either stale or crazy. Wasting the afternoon or the evening, the week-end, or the whole week, is not going to do you any serious damage, so long as you make up for it later by a concentrated period of work in which you accomplish what was left undone. Some people work better under pressure, and it is a valuable lesson for anyone to learn that much can be done in an emergency. It is the golden mean which is the ideal of the student. The girl who knows how and when both to play and to work, who can amuse herself and her friends, who can command her own self-respect and that of others by the quality of her work, is the one who has learned the lesson that should be gained from life in college.

The feeling of the undergraduate on this point is never shown more clearly than on Fellowship Day. The Bryn Mawr European Fellowship is the highest honor that the college can give an undergraduate. It is awarded every year to a Senior on the same day that the Graduate European Fellowships are announced. Also, on that day, the ranking of the Senior class, the order in which they will graduate, the "summas," the "magnas," and

the "cums," are announced. Almost invariably the Fellow holds the highest record and for the past five years, at least, she has graduated *summa cum laude*. After the announcement has been made in the morning, to the largest number of students that will come together for any single event throughout the year, the Seniors hold a celebration in the evening. To honor the highest academic achievement of their class, they indulge in the most unintellectual amusements they can conceive. There is a banquet, which everyone attends in full evening dresses. There are speeches by the Fellow and all the wits which the class can boast. Anyone who has a stunt performs, and even if it is not very good, on that day every one is indulgent. After the dinner the class presents to the college—faculty not admitted—a skit, in which it is traditional to represent the faculty in the most absurd situations which the ingenuity of the disrespectful undergraduate can devise. Not one serious word is spoken about work during the whole evening, and yet no one forgets what it is that is being celebrated. The title of Fellow of Bryn Mawr is enough. The holder needs no further praise.

I have referred now and again to the traditions of Bryn Mawr: the Quaker tradition and the tradition of work. There are others, every day cus-

toms and annual rites which seem like the age-old ritual in a ceremony that lasts all through the year. From Parade Night on the first day of classes in the fall to the giving up of the Senior Steps on the night before graduation day, every event is celebrated according to the custom handed down to us by our elders. Some times a change has to be made, for sake of expediency, but not made without due deliberation. Some of the traditions are kept because they are the best way of doing things, some because they are convenient. The one which forbids to underclassmen the use of the front steps of the lecture hall not only keeps them properly humble but also solves the problem of congestion on the steps when everyone is trying to get to a lecture at the same time. Other traditions are maintained for the sake of their beauty, such as Lantern Night and both Big and Little May Day. No one who has gone through the ceremony of Lantern Night when the Sophomores, to the sound of the Greek hymns taught them by the upperclassmen, give their lanterns to the Freshmen, can ever forget the picture of the dark Cloisters, the rustle of the gowns which one cannot see, and the tiny flares of light in each lantern. Big May Day comes every four years, and takes a whole year to prepare. It is a great, two-day celebration, with plays and pageantry, and the

campus changed to Elizabethan England. It means desperately hard work for every one concerned, but it is well worth the effort. Little May Day is an annual ceremony, when the Seniors sing to the rising sun (it always manages to rise at seven sharp on that day) from the tower of Rockefeller Hall, when they wind their Maypole, roll their hoops, and with the rest of the college attend chapel to hear the announcement of the scholarships for the next year.

The tradition of class distinction, which is, I believe, kept up in some other colleges, has practically lapsed here. Even before this was as true as it is now, the distinction was preserved not so much between classes as between the Odds and the Evens. The classes of 1931 and 1933, whose colors (arranged by a system of rotation) are green and red, should be sister classes and at rivalry with 1930 and 1932, who are dark blue and light blue. As it is, only a few traces of this attitude remain. Juniors are held responsible for teaching the Freshmen the customs of the college; they present the newcomers with a class banner, and carry torches for them on Parade Night. Aside from this, the one real remnant of the Odd-Even warfare, is the song which only the Evens have the right to start, and which the Odds with words of their own try to drown out. It goes to

the tune of "Clementine" and is the only one of all the college songs which even the stone-deaf can join in. The words express quite simply the feeling of the classes:

"We're the Evens, we're the Evens,  
We're the Evens till we're dead,  
And we'd rather be the Evens  
Than that *Awful* Green and Red."

On the last word the note is held as long as the breath lasts! Aside from the lovely noise which results from this exhibition of lung power there is no longer much point in this song. One cannot feel a real enthusiasm for a feud with people whom you see every day in the same hall and like personally. Each hall on the campus has its quota from each class, and the Senior lives cheek by jowl with the Freshman, to their mutual benefit.

There can be no one who has ever visited the Bryn Mawr campus who has not come away with a sense of the great beauty of the place. This sense is, by far, one of the best things that a student takes away with her after four years. The college is built on a hill, one of the many hills in the rolling Pennsylvania country. For a radius of many miles all round the countryside, wherever you go, you can see Taylor Tower in the distance

and find your way home by its direction. The buildings are all on the upper part of the hill, forming three sides of a square. On the fourth side the hill slopes away down to the hockey fields and tennis courts that lie at its foot. All the slope of the hill is an expanse of lawn with great trees here and there, under which we can lie, and talk or read or bake in the sun all day long. Beyond the hockey fields lies Faculty Row, the houses in which some of the professors live. From here one can get perhaps the most beautiful view of the college, up the hill with the grey stone buildings low on its brow. The loveliest of the buildings is probably the Library with its cloisters and the ivy on its walls, although Goodhart Hall with the Music Walk running under the flying buttresses would be a close rival. No one can live for four years on that small plot of ground—the whole Campus cannot be much more than twenty acres—and watch the seasons pass over it, without coming to love it. The first cool days in the autumn, when the trees behind Denbigh are going red; the bitter cold in the winter, when the frost fastens the snow to the trees so that everything looks as though some magic glass-blower had been at work; the long warm days in the spring, when the cherry trees are in bloom and the very air has a brightness that seems peculiar to the place—how can we ever

forget them? A girl who has spent only one year at Bryn Mawr will always remember the nights when she has come out of the Library and heard the ten o'clock bell ringing through the dark, or seen the moonlight white and brilliant on the slate roofs of the buildings. She will remember the sight of Goodhart Hall, as she stood on the slope below and looked up at its huge mass against the sky, to where the topmost spire on the roof fades away in the darkness and one can not tell where it ends. There is a magic about night on the Bryn Mawr Campus. It is so very still, so close to the sky, and about the whole place, day and night, is a quiet strength. "The Strength of the Hills" may be a stock phrase but it has a great significance. The place that is builded on a hill is not weak in spirit, and half a century of life, during which a long series of great characters have given all their wisdom and devotion to the service of the college, has built up a spirit which no one can fail to recognize and admire. "Strength and beauty are in his sanctuary," but here also those who seek can find them.

It is almost impossible to describe to anyone who does not know it the significance which a place holds for those who live there. One can, however, promise any girl who wants to come to Bryn Mawr that when she leaves at the end of her

four years, not only will she have learned what work is, and how to go about it in a way which will stand by her the rest of her life, but she will take away with her also a memory which will never fail her of beauty and of the strength that is born of willing service.



# GOUCHER

*By*

DOROTHY COOK and RUTH BUFFINGTON

Class of 1930



## II

### GOUCHER

There is such a thing as having your college walls so entwined with ivy, and your spirit so overlaid by the past, that your present is only a retrospect and your future only a planned duplication of the years that have gone before. This is age. On the other hand there is such a thing as being so young that your past is still almost a present, that the first of your pioneers have but just died, that your traditions neither hallow nor hamper, that your ideals are being formed and formulated day by day, so young that your future is the clearest and most sharply-defined concept in your thought-world. This is youth. And Goucher is very, very young.

Perhaps this makes our present-past of forty-two years still more dear to us, partly because we know the founders of the college—not from books, but from seeing them or from hearing stories through those who were their friends—and partly because we take a certain naive pleasure in turning our beginnings upside down with adolescent recklessness. With a sectarian origin, we en-

joy being the most modernistic of modernists, humanistic, this-worldly. And surrounded by conservative Baltimore, we think it fun to have a liberal student body and a semi-socialistic faculty!

Baltimore was inclined to look askance out of the corner of one of its reactionary eyes at the founding of this woman's college. Learning was commendable, of course, for its young men, but for women? It just wasn't being done. Cautious daughters of cautious parents were enrolled in finishing schools or female seminaries. The four years liberal arts college was not quite genteel. Prior to 1888, only negro girls would have been able to pass college-entrance examinations, because of the fact that colored high schools were coeducational and gave fair preparation, while "segregation of the sexes" was practiced in white high schools, and the institutions for girls were of incredibly low academic level. Hence, up to this time, only two Baltimore women had obtained their A. B.'s from a standard college. Obviously the sewing of fine seams, rather than analyses of the economic situation, was the order of the day.

But the leaders of the Baltimore Conference of the Methodist Episcopal Church thought that while sewing and music and French were all very nice, it might be well even for girls to know something of history and physics; and they proposed

the founding of a woman's college which would serve as a memorial to the women of early Methodism. After the usual pros and cons were weighed, the Maryland State Legislature, in January, 1885, granted a charter to the trustees of the proposed institution, which was to be known by the distinctive name of "Woman's College of Baltimore." Gifts of land and money were made, and ground broken for the first college building, which was completed in 1888 and linked to the First Methodist Church by a stone bridge. Classes were held in this building; First Church was used for such diverse purposes as faculty meetings, public lectures, and daily devotional ceremonies, while Bennett Hall, built of the same strong and simple Etruscan architecture, and the gift of Benjamin F. Bennett, treasurer of the board of trustees, contained the swimming-pool and gymnasium where such gentle—and genteel—athletic exercises took place as were considered meet for young ladies of 1888. It is the skyline of these three buildings which is still our pride and delight, and when the defensive arrow holes of the church tower, arranged in the formation of a cross, send forth a good old medieval bronze gleam at night, we feel compensated for traffic noises and the sootiness of a manufacturing city.

Other buildings were not long in attaining com-

pletion: sturdy, matronly dormitories called "Homes," of that apoplectic hue which only a well-seasoned Baltimore brick can achieve; Catherine Hooper Hall, which first contained classes for students preparing to take the college course, and later was transformed into the scientific department where strange odors of chemical compounds drift perpetually about; and an addition to Bennett Hall, joined thereto by a "Bridge of Sighs," which looks as dignifiedly graceful as if it drooped over a Viennese canal rather than bestraddling a forlorn, cobblestone passageway called, with a fine disdain of appropriateness, "Lovegrove Alley."

Despite the efforts of the trustees to amass sufficient funds, no building program would have been possible without the generous and continued gifts of Dr. and Mrs. Goucher. All histories need a touch of romance to give them reality, and in the personal story of these two is found this essential. John Franklin Goucher, a young Methodist minister, was sent, at the beginning of his career, to a little chapel on a country estate called Alto Dale, where he served the Fishers, the wealthy family of the estate, their tenants, and a scattering of countryside folk. In true fiction style, one of the daughters of the family, Mary Cecelia Fisher, appropriately young and beautiful, met, loved, and was loved by, John Goucher. By their marriage

and their common interest in educational ventures, Goucher College became a reality in solid grey stone and substantial brick rather than a nebulous, if lovely, vision.

It is entirely too facile and untrustworthy to speak of the culture and courtesy of individuals one knows only from the lovingly biased eulogies of friends. The 1930 Goucher student knows only that these founders of the institution must have been rare personalities to have held together and strengthened the young college. It was not a common thing to have conceived the ideal of woman's education in those days when women were wives first and persons second. Dr. Goucher belongs with that tiny group of men who were pioneers in this field; men like Matthew Vassar, founder of the college called by his name, Henry W. Sage, who built Sage College and opened Cornell University for Women, Henry F. Durant, who sponsored the idea of Wellesley College, and Joseph W. Taylor, founder of Bryn Mawr.

Nor was Mrs. Goucher unimportant in her rôle. Early alumnae are loud in praise of her social influence in the life of that young community, where sympathy and tact were most vital. Today the rotunda of Goucher Hall—center of college life—is made more beautiful by its stained-glass window placed there in memory of Mrs. Goucher.

Every great project can be measured in terms of the personalities supporting it, and especially great educational projects, for young people must have leaders to follow. Only the genius is so formed that he can labor for abstractions; the rest of us look for the smile and the hand back of the "cause." Thus when we say "college," we see one or two gracious folk who are the embodiment of our highest thought, and the phrase, "early Goucher," means six or seven men and women who were the college at that period. Of these, first come the Gouchers; then William Hersey Hopkins, gifted professor of Greek and Latin at St. John's College, Annapolis, Maryland, and first President of the college. Before attempting to take over the responsibilities of office in 1888, Dr. Hopkins, with true academic spirit, was desirous of knowing the best that had been thought and accomplished in the educational world, and he ran a critically inquiring eye over colleges and universities of America and Europe, choosing this idea of administrative method here and that idea of curriculum development there, to bring back and try on the virgin ground that was Goucher. It is a truism, of course, that in the educational field there are executives and there are scholars, and rarely the twain shall mix. Of the latter class was Dr. Hopkins, who loved a book-lined study

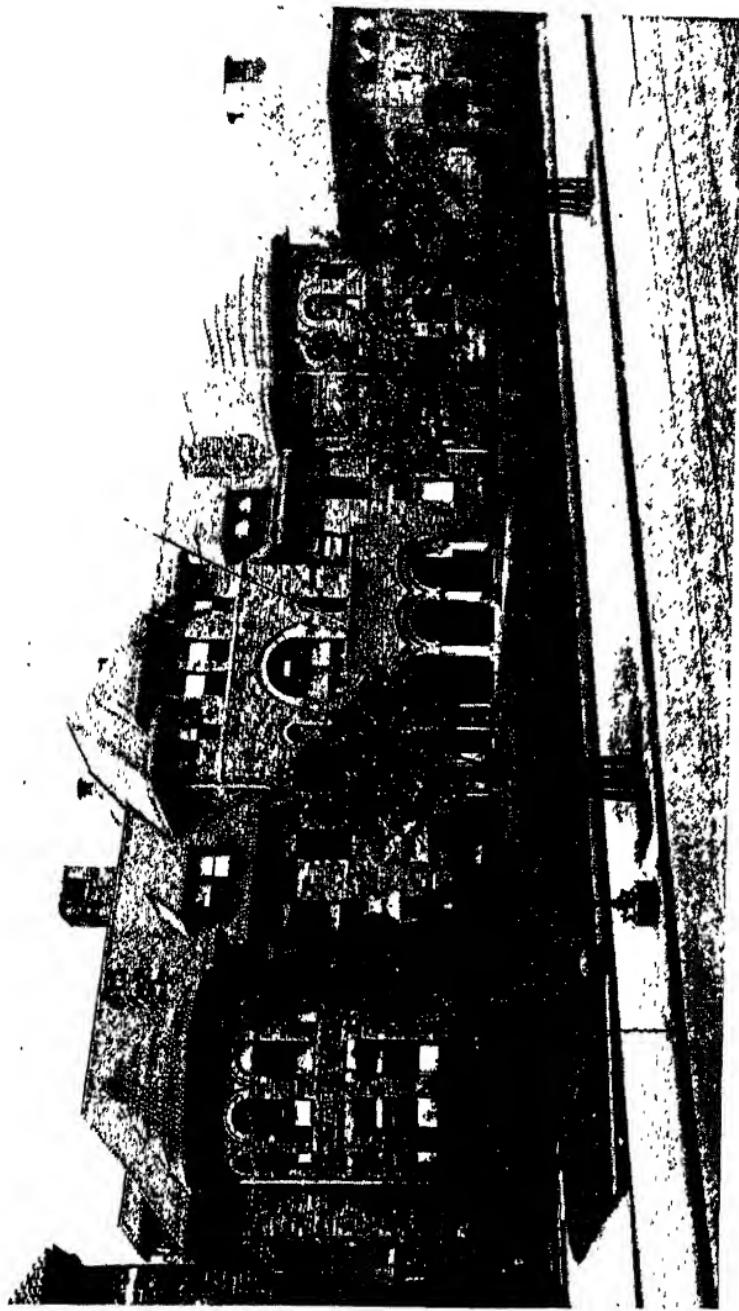
better than the bustle of a president's office. Hence, in 1890, he resigned his position to Dr. Goucher who continued as president until 1908.

Another extraordinary personality is John Blackford Van Meter, Methodist minister who resigned a Baltimore pastorate to develop and maintain high academic standards at this infant institution. Dr. Van Meter's early career at the college sounds like the newspaper "Believe-it-or-not" column, for he was called upon to act not only as dean of the faculty, but as professor of psychology and ethics and Bible. Very much—so it seems to us today—as if George Washington had been President of the United States and the Secretaries of State, War and Navy at the same time! This versatile scholar, having held positions as professor, Dean, and Acting President at various times, was made Dean Emeritus in June, 1914. Although a kind and sympathetic friend, echoes of him come to 1930 which lead one to suspect that he was a somewhat stern disciplinarian with a severe eye fixed on ideals of intellectual leadership for Goucher, and rigid in exacting work which would make such leadership inevitable—Goucher's "Man of Principle."

Next on our roll-call of founders is Hans Froelicher, probably the most deservedly well-loved professor at the college from 1888 until his death

in 1930. Hans Froelicher was born in the proud, walled town of Solothurn, Switzerland, a sturdy little village boasting of a history which dates back to the origin of the world—so tradition says—when its first inhabitants stood firmly planted on their stone walls and watched God create the rest of the world—with a critical eye, no doubt. After preparatory work at the *gymnasium* in Solothurn, Hans Froelicher went to the University of Zurich for his doctorate. Much of the time, his work took him to the Wasserkirche, the little old church where Zwingli used to preach, “grey with age and filled, aisle and nave, pit and gallery, with books.” In this atmosphere, his thesis was completed, and at the tender age of twenty-one, when we today are rejoicing over newly-acquired A.B.’s, this precocious young man had joined the ranks of be-wigged doctors of philosophy. Further work at Munich and Zurich, and then the fall of 1888 found Dr. Froelicher holding the professorship of French at the Baltimore Woman’s College. *Why* should a brilliant scholar travel thousands of miles for the purpose of organizing a French department in a new and none-too-secure college for women? *Cherchez la femme!*

*La femme*, in this case, was Frances Mitchell, pioneer in the ranks of American women who sought university training abroad. In 1887 she



GOUCHER HALL — GOUCHER COLLEGE



also received her Ph.D. from the University of Zurich, an achievement held, in those days, only by one other woman, Dr. M. Carey Thomas, President of Bryn Mawr College. When Dr. Hopkins reached Zurich in his painstaking tour of European universities, he proffered a Goucher professorship to Miss Mitchell who introduced him to Dr. Froelicher, her fiancé. And since Hans Froelicher was also urged to come to Baltimore, and since he complied, and since he no doubt took the step more for love of Frances Mitchell than of Goucher, the pretty moral is that mischievous little Eros did a good deed for once in his irresponsible life and brought Goucher students a quite incomparable professor of German and art.

The various Baltimore homes of the Froelichers became almost part of the official college campus, for admiring Goucher cohorts were always eager to visit Waldegg in Mount Washington, where the Schiller-Kronzchen (college German Club) held meetings and presented delightfully amateurish plays, and sang German songs ardently, if off-tune. Still more inviting was the Froelichers' later home in the woods along Herring Run, where a great wooden bench by the doorway gave an opportunity for the kind of talk that is true conversation and almost a lost art.

Despite the exigencies of college work, and the

necessity for extensive travel in connection with his art work, Dr. Froelicher was active in educational work in the city, serving on committees and delivering lectures on art in the University Extension Courses, at McCoy Hall at Hopkins, at other halls and churches, and at the Broadway Market in the foreign section of the city. Dr. Froelicher did much to show Baltimore that this new educational venture was not such a regrettable experiment after all.

Still another of this energetic group made her influence felt in Baltimore as well as in the narrower bounds of the college proper. Before Lillian Welsh, professor of anatomy, physiology, hygiene, and physical training—all novel subjects for a woman's college—came to Baltimore, she, like Dr. Hopkins, visited many schools, observing methods of teaching physical training, and returning with a penchant for Swedish formal gymnastics and English sports. With such a potpourri of athletic work, a unique department was established. Besides being the departments of anatomy, physiology and hygiene, and a severe disciplinarian to those who liked nothing more strenuous than croquet or a brisk walk around the block, Dr. Welsh became a figure in the history of education for women, of their political enfran-

chisement and of their part in the application of hygienic principles to social ills.

In this critical, formative age of the college were other compelling personalities: Dr. Butler, Dr. Gorton and Dr. Maltbie, who are little more than names to us of the present; Dr. Thaddeus P. Thomas, who is still with us and combines a vital interest in democracy and social service with a happy aptitude for epigrams, realizing, no doubt, that the most profound intellect is so much more appreciated when garnished by a knack for the pithy phrase. Dr. Bacon is one of the reasons for the scholarly work achieved at Goucher; so is Dr. Lewis. These and others who are with us now helped to lay the spiritual foundations of the young Goucher, and laid them well.

But you may have all the faith, hope, and love in the world, not to mention intellect, and if you have not money, it shall be nothing. And Goucher, having no money, was rapidly nearing the point when it would be nothing, despite its academic achievements. Each year Dr. Goucher met a growing deficit until his resignation in 1908. His successor, Eugene Allen Noble, held office during three of the gloomiest years of the college, the only ray of light in the entire period being the change of name from that atrocious one, Woman's College, to Goucher College. In Dr. Noble's final

report, he "faced facts," and outlined, in all its pitifully discouraging aspects, the desperate financial condition of Goucher. The college had been asking in tuition approximately the sum required by Hopkins and the other women's institutions, but the strictest economy could not keep it from indebtedness, since neither city nor state made grants to it, although the legislature had expended considerable sums in the interest of the education of its young men. Baltimore's conservatism, or lethargy, had persisted since 1888.

About this time the trustees made public announcement that the college would be forced to close its doors if a million dollars were not forthcoming by the end of a certain week. Dr. Van Meter, Acting President, and Dr. Welsh, Chairman of the Woman's Committee, plunged into the work. The thrill of those last seven days carries over twenty years, for the struggle has the heroic proportions of the Green Knight's rescue of the fainting damsel from the bold, bad dragon—only this was a case of rescuing half a thousand damsels from collegiate extinction. Two last rallies did much to save the day. One was held at Ford's Opera House, where a message from President Wilson was read by his daughter, Jessie, of the class of 1908. McCoy Hall at Hopkins was the scene of a second rally of college women with

President M. Carey Thomas of Bryn Mawr as the speaker of the evening. Emphasis was laid, at both these meetings, on Goucher's services to city and state, and upon its scholastic standards. In 1895 Dr. Charles W. Eliot, President of Harvard University, had pronounced Goucher, "the best equipped college for women in the United States." Dr. William T. Harris, United States Commissioner of Education, having made a thorough examination of the college only a short time before, had stated that "for the work required of them, the faculty of the Woman's College is unexcelled in this country." And not least significant was the ranking of Goucher as a Class I educational institution in the grading of United States universities and colleges by the National Bureau of Education; one of six of the twenty-one leading women's colleges, and one of five of the one hundred and eighty-five institutions south of the Mason-Dixon Line.

Blame may be safer than praise, but there are times when the most lavish encomiums help. This was one of the times, and as a result of this publishing of Goucher's good works, the requisite funds were pledged, and the college breathed a faint, well-earned sigh of relief.

Obviously, however, a financial reorganization was greatly needed and at once. This was ac-

complished with the most breath-taking efficiency by the new president, William Westley Guth, who came to Baltimore in the fall of 1913. Dr. Guth was the kind of individual who could do everything at once far better than the average person can perform one thing. A graduate of Leland Stanford, of Hastings College of Law, and of the Boston School of Divinity, he was a successful lawyer, a trusted minister, a sane educator, an observant traveler, and an interested social worker—as well as being an amateur architect, an etcher of sorts, and the kind of wide-ranging reader whose library is a delight.

With his coming, Goucher's financially-sickly childhood was left behind forever. Its second period was one of adolescent growth and expansion—expansion of the material resources of the college, along with the maintenance of its early standards. Between 1914 and 1917, the numbers of the Freshmen class were doubled; an auditorium was added to Catherine Hooper Hall; and the Alumnae Lodge was begun.

But Goucher was not the only growing entity at this time; Baltimore business was expanding; so was the entire city. Goucher was no longer situated in a cloistered glen; already it was jostled by industry and shaken by city noises; the only green things it saw were those bartered by corner

vendors. No building program could be carried out in its present locality. Thus Dr. Guth's first report to the board of trustees in September, 1914, expressed the need of moving the college outside the city, estimating that three million dollars would be sufficient wherewith to accomplish this. The World War prevented immediate action, and it was not until March, 1920 that the board of trustees authorized President Guth to inaugurate a campaign for six million dollars. Four hundred and twenty-one acres of campus on the outskirts of Baltimore were acquired, and we are now awaiting the time when we shall move countryward.

Dr. Guth's last years in the presidency were years of ill-health and suffering for him, and of anxiety for the college. In April, 1929, that elusive thing we call life, which had been hovering uncertainly over Dr. Guth, slipped away, and Goucher was left without a president. For not quite a year, the college literally worshiped at the feet of its Acting President, Dr. Froelicher, but in January, 1930, he, too, died very suddenly and peacefully. That these two men who had acted as a kind of composite Moses to lead Goucher to the promised land should be given only a glimpse of it from the mountain top is another instance of that irony which is almost too bitter to endure. During this critical period, the administration of

college affairs devolved largely on Dr. Dorothy Stimson, who performed her dual rôle of Dean and Acting President with skill and charm. The only difficulty was that of remembering whether at this particular hour Miss Stimson was Dean and to be found in her old haunts, or Acting President and wearing the robes of her new office elsewhere.

That uncertainty which hangs over a college lacking a permanent president was dispelled in June of 1930 when the acceptance of Dr. David Allan Robertson of the presidency of Goucher became an assured fact. To Dr. Robertson's scholarliness his Phi Beta Kappa membership, fellowship, and professorship at the University of Chicago testify; as Secretary to the President of the University of Chicago, as Dean of the College of Arts in that University, and as Assistant Director of the American Council on Education, he has proved his administrative ability. An almost impossible list of virtues,—intelligence, ability, progressiveness, charm—is demanded of Dr. Robertson, but he seems the kind of person who will meet the impossible and, in the twinkling of an eye, make it an actuality.

Our promised land, too, overflows with milk and honey. From a high, sunswept knoll, on which the quadrangle of academic buildings will some day rise, a view of Green Spring Valley, and

of Loch Raven, is obtained: And lo, there are even such old-fashioned things as trees on the campus!

Since most of us are, for better or for worse, city-born, city-bred young women with the noise and the dirt and the beauty of the city ineradicably welded into our very bones, it is a matter of speculation as to just how congenial we will find our future role of rural nymphs and pastoral shepherdesses. Will our collegiate descendants be willing to exchange the musty antique shops of Howard Street for even a whole hillside of four-leaf clovers? Sun and wind and rain are all very well, but the Greatest Village of the World has its seductiveness, too—Peabody Library, in the dim reading room of which you sit, hidden by stacks of books and warmed by the murmurs of the Conservatory organ next door; Pratt Library, where you meet anyone from a poker-faced Oriental student to an inebriated street-car conductor with a taste for Herodotus; the Lyric, thronged with the ghosts of Kreisler, Horowitz, Ponselle and a thousand symphonic orchestras; the art galleries and the museum; those countless Baltimore churches—St. Paul's and its boy choir of seraphic voices; Emmanuel, all arches, stained-glass windows and dignity; Friends' Meeting in its Grecian simplicity and restraint; and oh, never, never forget Pea-

body Bookshop, where impecunious you have spent a hundred afternoons sipping and tasting and fondling this volume or that in a perfect orgy of vicarious ownership!

And what country lane, no matter how sweet with honeysuckle, can rival that jaunty Charles Street with its daffodil man, scissors-grinder, strawberry vendor? Of course, we hope magnanimously that our successors will taste the joys of both city and country, but in the meantime? Well, we're quite willing to risk extinction before an on-coming motor car in return for the intoxication that is Baltimore.

And the intoxication that is college life! There is an incomparable sweetness in "starting things," and we are so enviably young that we can make or break our own traditions. A tradition to a true Goucherite means, not a sacrosanct and rather alien custom musty with years, but a something which we ourselves started about six months before, and which achieved the name "tradition" on its third repetition.

Perhaps our oldest tradition, a hoary matter of some twenty-five years, is the honor system of our student government. Each incoming Freshman automatically becomes a member of Students' Organization; and some twenty or thirty campus leaders form the Student Council, which hears

"cases" and metes out punishments, if there are any to mete. On the whole, surprisingly few serious infringements of the college law are to be dealt with.

The various different sport clubs, which sprang up in the early history of the college, have long since been consolidated into an Athletic Association directed by one board. On this board sit the athletic heroines, those who look mild and unintimidating until the hockey season or whatnot rolls around, and things begin to happen. One of *the* events of the athletic season is the annual Army-Navy hockey game, for which two evenly-matched teams are selected; cheering sections spring from nowhere, miraculously clad in uniforms, somewhat wrinkled but still dashing; and an apathetic mule and goat are forced reluctantly to plod around the field.

Of the three Goucher publications, *Weekly* probably boasts the most influence in college affairs, carrying the usual weight of the voice of the press. *Kalends*, now a strictly literary magazine, was the first publication to appear at Goucher, and at that time printed everything from news to lyric poetry. After losing its journalistic significance, it sank into oblivion for a time, but has recently experienced a recrudescence of youthful vigor, its coming heralded by sensational ad-

vertising and "oyez" publicity. *Donnybrook Fair* is the yearbook published by the Junior Class and is usually a clever and well-edited piece of work.

Undergraduates with alleged histrionic ability always ally themselves with Agora, the Dramatic Society, which began life as a debating organization. During the year, this group, sometimes with considerable talent, sometimes not, puts on a few evenings of plays from the most frothily frivolous to the most heartrendingly tragic. The two outstanding dramatic events of the year are not, however, given under the auspices of Agora, but are the result of the blood and tears of the Junior and Senior Classes.

Debating is probably Goucher's infant tradition. For years there was no interest manifested in this activity, but suddenly, in 1929, a wave of enthusiasm burst upon a surprised faculty, whose reception of the proposed idea of intercollegiate debating was a bit cool. However, such successful work has been done with formidable subjects like the fate of hydro-electrical resources, that Princeton and the University of Pennsylvania have both suffered defeat by Goucher's debating team.

Once every four years at national election time, a most heated political rally is held in the assembly hall, at which the damage to one's dignity and one's vocal cords is great. In 1928, hapless fac-

ulty members were torn limb from limb, or at least coat from back, as they unsuspectingly entered the hall; a solemn-faced Mr. Hoover gave a dignified speech; a not-so-solemn-faced Mr. Smith kissed a baby brought forward for the occasion, and most charmingly mispronounced his words; and in the audience Dr. Stratton rose "to a point of godliness."

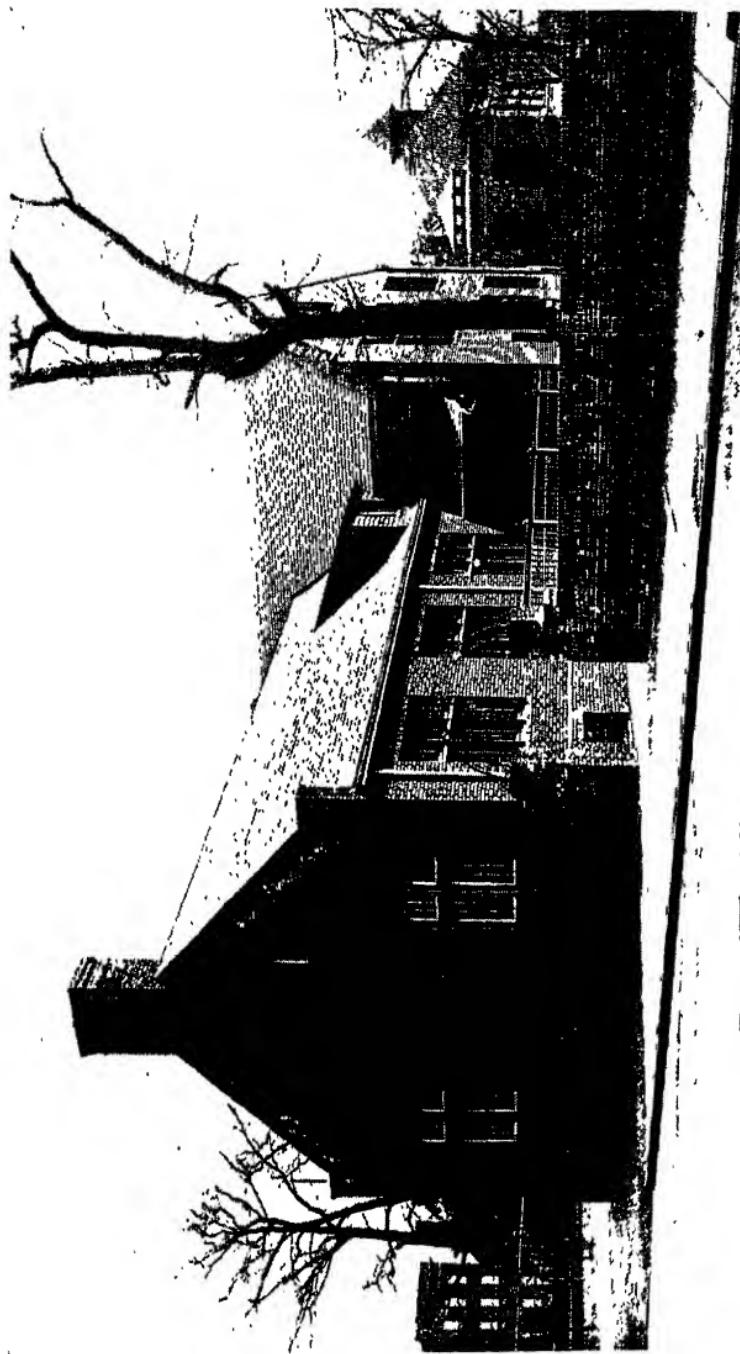
Other active clubs are Press Club, which gains in importance year by year and attempts to create widespread and favorable publicity for the college; the Glee Club and Choir, which present a be-candled and be-pined Christmas Carol Service, and an Operetta, as well as music at daily chapel; Science Club, which cajoles the accommodating scientific genius into appearing at college for a talk on the latest theory of electrons, or such; Spanish Club which gives dinners to Ministers from Ecuador or Chile, and books to Spanish sister colleges.

But the development of the undergraduate mind can be seen quite as clearly in the clubs it has discarded as in the ones it has created. We no longer have, in our midst, a "Southern Club," whose chosen flower is the yellow jasmine, and whose chief membership qualification is an irrepressible devotion to the "lost cause." Nor do "squelch societies," such as Red String or Fork,

clutter up the collegiate mind. These have been banished. Fraternities are going the way of these organizations; although there are still eight groups with us, their part in college life is slight, and once on the new campus, it is probable that "they never will be missed."

Goucher has never had a compulsory chapel rule, but there are increasing numbers of undergraduates who are inclined to feel that daily chapel is one of those things which one can not risk missing. It has recently become something more than a fifteen minutes of relaxation; it may be that some member of the history department will analyze, in a too-brief ten minute period, the situation at the London Naval Conference, or that another of our faculty will report a meeting of the American Academy of Political Science. Perhaps a group of Brazilian educators, desirous of seeing an American college in its daily routine, will discuss "Brazil, its Geography, History, and Culture," in ten minutes. You never can tell, so you go to chapel to be quite, quite safe.

Every Friday, the administration sees to it that some speaker, eminent in his particular field and a skillful lecturer, addresses the college for an hour. In this way Robert Frost has become a godfather to the institution, and the year that has not found him on the chapel rostrum once or twice



ALUMNAE LODGE — GOUCHER COLLEGE



is a barren year, indeed. Robert Millikan accommodatingly reconciles science and religion in one hour for Goucher students; John Cowper Powys reveals the meaning of culture; John T. Flynn explains the stock market crash, and the connection between industrialism and world peace. In a college year, we hear men from practically every part of the civilized world speak on subjects ranging from contemporary Italian poetry to the latest means of spiritual growth; we hear all kinds of accents, see all degrees of platform poise, are thrilled, exhorted, informed, amused. In short, Friday chapel is an event.

Nor are Sunday evenings unimportant. On one evening we have Vespers services, on the next, Fireside, and so it goes. At Fireside, as much of the college as is not too deeply engrossed in term papers or quizzes foregathers in the large parlor of one of the dormitories before a huge fire, where some member of the faculty expands on his or her particular interest at that moment. You may hear an English professor read Emily Dickinson or selections from an anthology of Oriental verse, or a romance languages professor tell of his acquaintance with that Spanish philosopher-exile, Unamuno; but whatever is the program, you are on hand, if that "stern daughter of the voice of God, Duty" is not too compelling that evening.

Christmas Fireside, usually conducted by the Dean, has a solemn nature all its own, with many red and green decorations and much singing of "Peace on earth, good will to men."

It is interesting to note how the trend of the times toward internationalism finds a corresponding movement inside the college. Speakers at Chapels and Firesides usually have much to say on this subject, and Goucher's situation in Baltimore makes it easy for internationally-minded students to hear discussions of the Kellogg Pact at the city Open Forum, or General Smuts' talk to the League of Nations Association. Within the college, an Open Forum has sprung up this year which settles world problems every Monday afternoon; and Goucher delegates are sent to student conferences for discussions of the World Court and disarmament. If the college were ever intended to be a cloistered nook set apart for the purpose of studying "knowledge" in the abstract, it has burst its bonds, and now lives the life of the world with the world.

The corners of a college year are filled with the most riotous days of dances, dinners, house-parties, and plays, but those which come year after year wear a glamor denied the others. The annual Thanksgiving dinner is a time when faculty, students, trustees, and alumnæ spend a

memorable evening together, and offers an opportunity for the exercise of the famous faculty after-dinner wit. February brings in "Sing-Song," a contest among the four classes for first honors in the composition and rendition of a serious song, a "hit" song, and a song to the honorary members of the classes. Perhaps the serious songs are a little sentimental with too heavy a dash of "sunset gleams" and "spires against the sky," and perhaps the "hit" songs are too palpably written with intent to score the faculty, but even so, it's a good evening.

May Day takes place on the new campus, and combines the march of the queenly, blond heroine and her attendants, and a ceremony of some grace, with wading in the brook and a general worship of Pan and Spring. Later in May, two boats are chartered, and in one, the Juniors and Freshmen, in the other, the Seniors and Sophomores, sail (figuratively) to some pleasant spot on the bay where a play is given, and walks taken—then home as the sun sets and the moon comes up.

Commencement Week is, of course, one long orgy of traditional exercises. Lantern Chain, a varicolored display, is the Freshman bow to the graduating class; Daisy Chain, often woven under a blisteringly hot sun, is the Sophomore contribution, while the Juniors give faculty, Seniors, and

their parents, a garden party. The Seniors themselves have practiced for weeks on some forty or fifty songs which they render to the assembled college from the steps of Goucher Hall during the twilights of the last week.

College ideals? These are never the kind of thing which can be set down in a one-two-three-four list. One ambitious entrant at Goucher in its early days, when answering the question on the application blank, "State your object in taking a college course," painstakingly wrote, "To become wise and good." Today we are inclined to dismiss this as naïveté, but it is probable that the majority of us have some ideal of wisdom and of goodness before us as we worry through papers and examinations. We admire the purpose of the college as expressed by Dr. Van Meter: "The ideal entertained by the founders of the college is the formation of womanly character for womanly ends, a character appreciative of excellence; capable of adaptation to whatever responsibilities life may bring; efficient alike in the duties of the home and of society; resourceful in leisure; reverent toward accepted truths, yet intelligently regardful of progressive ideals; earnest and purposeful, but gentle and self-controlled."

But this is not the last word either; in ideals, as in life, there is no such thing as a last word.

There is no Goucher type, and as individuals we change our aims and methods month by month; today we are looking toward a star different from the one to which we yearned as freshmen. Perhaps, after all, "to become wise and good" is as definite a statement as can be made. We only know that day by day we are weaving our ideals into the fabric of Goucher College, and that it must be made a strangely beautiful fabric with gracious scenes and kindly deeds pictured therein. And that is what we mean by saying that there is such a thing as having a past that is still almost a present, traditions which neither hallow nor hamper, ideals which are reconsecrated every morning. This is to be young. And we are Youth!



# MOUNT HOLYOKE

*By*

E. VIRGINIA GRIMES

Class of 1930



### III

#### MOUNT HOLYOKE

In South Hadley on a fine day early in October, 1836, the cornerstone of Mount Holyoke Female Seminary was laid. A short, rather thick-set, sandy-haired woman watched the workers slip the stone into place, and, after the ceremony was over, she wrote, "The stones and brick and mortar speak a language which vibrates through my very soul. I have lived to see the time when a body of gentlemen have ventured to lay the cornerstone of an edifice which will cost about \$15,000, and for an institution for females."

The newspapers were magnificently indifferent to the event, filling their headlines with unalarming news of the Carlist wars in Spain and the uprisings in Dublin, with the imprisonment of Fiesche for his attempted assassination of Louis Phillippe, and of the new buildings rising in New York to replace those devastated by the great fire. For them this small occurrence held no news value; and their cool indifference was only matched by the dignified apathy of New England, which regarded the building of a permanent seminary for females as a decidedly questionable enterprise.

But Mary Lyon had, for some time, been acclimated to that chill and deadening atmosphere. On those long stage-coach journeys in summer over the hilly New England roads, and in winter when the temperature was far below freezing, she had repeatedly found at the end polite but positive indifference. Traveling alone, in the face of all womanly convention, with her familiar green bag clutched under arm, and with her eloquent ideas for establishing a permanently endowed school which would offer to girls of "moderate means" an education similar to that which their brothers could obtain at Harvard or Yale, this splendidly absurd woman was fighting not only personal apathy, but the ineradicable prejudice of years. At a time when there were one hundred and twenty colleges for men, but for women only the coeducational Oberlin, which because of its remoteness was practically inaccessible to New Englanders, when the tuition and board at a seminary for a year was often more than what was paid for a man's entire college course, Mary Lyon dared to make practical plans for a school which would charge only sixty dollars a year, yet be of the highest standing. A useless and impossible dream, declared New England.

In discouragement Mary Lyon wrote, "The public as such know nothing of any consequence

about the object and care less than they know." And again, "Sometimes it seems as if my heart would sink under the weight that rests upon me." But such despair was only momentary. She continued to struggle with stubborn vigor for the impossible, and like all eloquently stubborn people, she finally succeeded.

She pleaded valiantly in out of the way farm-houses, she explained about her plans in towns and cities, she discussed the matter in the stage-coaches which hurried her to the next town, until more and more men and women were convinced that their daughters deserved as good an education as their sons. Not only convinced by her eloquence, they were also fired with her enthusiasm to contribute toward the quixotic dream of raising \$27,000. Her well-known green bag became filled with absurdly small sums which ranged from six cents to a thousand dollars. There were one hundred and eighty subscriptions from ninety towns, which she and the few working with her collected, going from house to house, in winter and in summer, with tireless enthusiasm. It was not the rich who, with a calculating glance towards future recognition, increased the list of subscriptions, but farmers and townsfolk who could not very well afford to do so, yet who gained by their gift an insight into the intensity of Mary Lyon's desire

for a seminary. "Had I a thousand lives, I could sacrifice them all in suffering and hardship for its sake. Did I possess the greatest fortune, I could readily relinquish it all, and become poor and more than poor if its prosperity should demand it."

Even the girls who came that first year shared that insight and that enthusiasm. They found, on the opening day (November 8, 1837), that the carpenters were still working on the building. It was discouraging enough for cold, tired, homesick girls, yet they forgot that their feet were numb, that their backs ached, that homesick tears were very near their eyes, in the sudden zeal which they caught from Mary Lyon, who was bustling about everywhere. She was at the front door to welcome each girl as she came up to the broad verandah, she was hurrying off into the house to superintend the un-crating of china, the tacking down of rugs, the hanging of pictures, the placing of chairs; then she was back at the door again to receive the subscription of some organization which had promised to furnish one room in the new Seminary. Before they knew it, the girls had removed their wraps and were down on the floor with the trustees, helping to tack down the carpet.

That same spirit of understanding coöperation marked the entire year. "This is an experiment,"

Mary Lyon told them, "and I cannot succeed without your help. The life of the institution depends on the first year." And they helped. Success was assured, for the next year four hundred applicants had to be turned away!

The intensity of purpose which marked the opening of the school was carried all through the Seminary days when it was a privilege rather than a social obligation to go to college. Those days were marked with an earnestness which must attend the achieving of a cause. During the trial first year there had been scarcely any rules, since none were needed for girls determined that the great venture should be a success, but in the years that followed an entire system of rules necessarily developed.

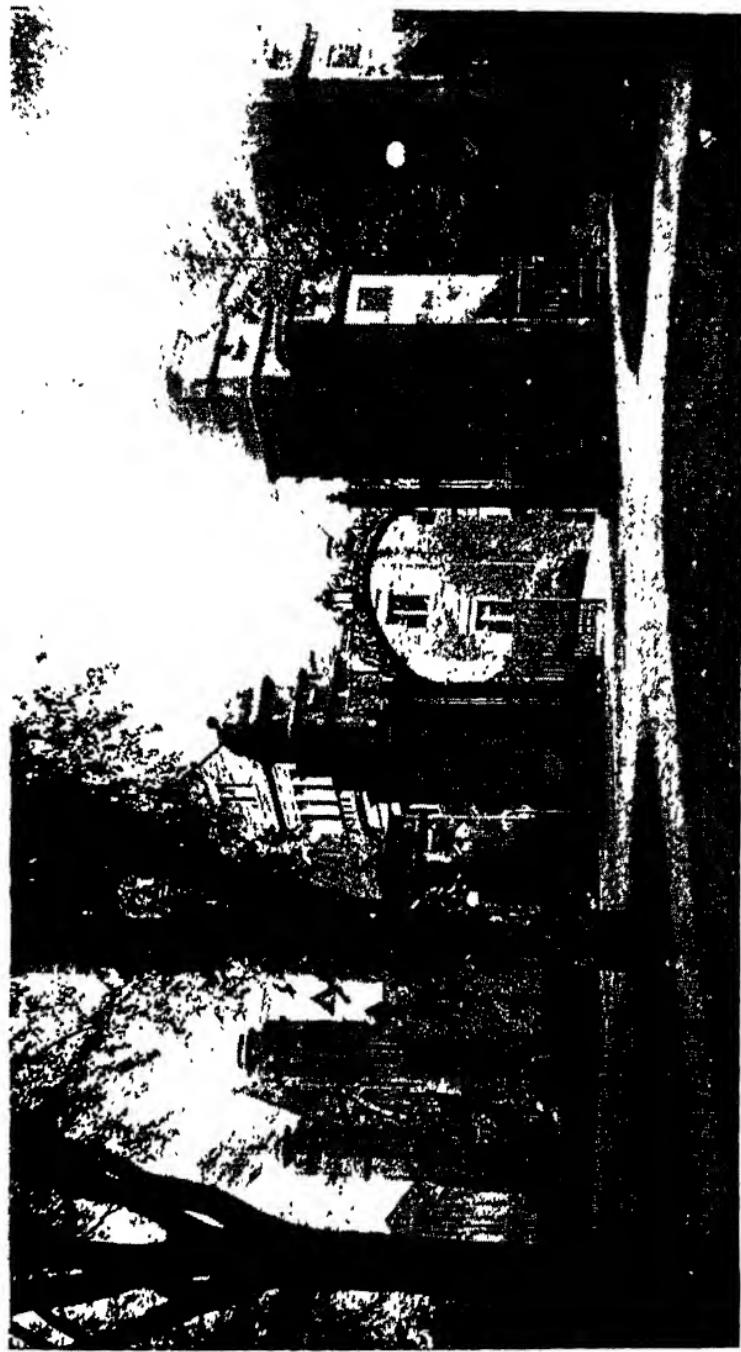
"It is against the rules of this Seminary to send papers to outsiders; to throw anything out of the windows; to speak above a whisper in any of the halls; to stop long enough to count ten in the same; to purchase any eatables in the town; to leave your room in study hours; to enter any other time than at three specified times (except recreation days); to make any communication in the Seminary Hall; to get up before five or after six; to go to bed after ten; to write anything on any part of the building; to be tardy a second at table.

or at any exercise (this last is dreadful)." So wrote Lucinda Guilford in 1845.

But if we pity the girls who rose at five o'clock in the dark and cold to go down the halls ringing the rising bell, or smile condescendingly at the time when quiet hours were so long and so strictly enforced, we fail to understand the purpose of the rules and their relation to the period.

We forget that educated efficiency and brilliant scholarship were the primary and almost exclusive aims of the Seminary; that the country-club-college was then unknown. It was not strange that such rules against all diverting influences were made by a principal and faculty who had taken part in the struggle to make a fine education possible for women, and who, because of the recency of that struggle, could not regard the aims of their school otherwise than with high seriousness.

But although their interest in promoting the higher education of women was profound, it was not narrow. Although they frowned upon light novels and idle conversation, yet they encouraged any outside interest which would heighten the intelligence of their students. At table the girls talked about the latest news of the papers. In 1860 the Seminary had its own election at which Lincoln won by an overwhelming majority, to the helpless indignation of six Democrats. And dur-



MARY LYON GATE AND MARY LYON HALL — MOUNT HOLYOKE COLLEGE



ing the war, each morning the position of the contending armies in Virginia was carefully discussed. If any unusual item appeared in the papers it was read in assembly.

If today the rules at the Seminary seem to have been unusually strict, yet they were not stricter than those of other schools of the time. Sunday at the Seminary with worship in the morning and in the afternoon, with rules against receiving or making visits, with even letter-writing frowned upon, was not observed otherwise at other schools. Indeed, many schools were far stricter in religious discipline. Certainly at a university we should expect to find the greatest comparative freedom, yet at Harvard in 1834 there were in the Harvard Revised Code such rules as this:

“All the Scholars shall, at Sunset in the evening preceding the Lord’s Day, retire to their chambers, and not unnecessarily leave them, and all disorders of the said evening shall be punished as violations of the Sabbath are. And every Scholar on the Lord’s Day shall carefully apply himself to the Duties of Religion and Piety. And whosoever shall profane said Day by unnecessary Business or Visiting, Walking on the Common, or in the Streets or Fields in the town of Cambridge, or by any sort of Diversion before Sunset, shall be fined 10 shillings.”

So, after all, the rules were not unusually strict at the Seminary in comparison with those of the time, nor were they entirely unreasonable in the light of that intensity of purpose which was so characteristic of those days. On the contrary, an examination of old records would show that there was a surprising independence in Mary Lyon's attitude toward rules. With her keen penetration she realized that, although she could defy many of the conventions of her time to build the Seminary, yet in the minor details of the Seminary life it would be wise to conform to the opinions of her time. Consequently the rules which she helped to make were similar to those enforced at other schools, yet with her independence of spirit she imposed no rules without first asking the approval of her students.

This personal relationship between teacher and student was particularly evident in the academic life of the Seminary. In 1837 there were a principal, two instructors, three student-assistants and eighty girls, all living together in the same building. With such small numbers and with such intimacy, the thoroughness which particularly characterized the Seminary was made more easily possible.

This thoroughness was not the result of periodic and frantic cramming, but a daily, slow and con-

tinuous effort. There were examinations at the beginning of the term, required of the entering students. With only a few exceptions two studies were taken up at a time, for which the students were expected to study two hours and a half each day. The Seminary apparently took no chances of confusing the mind by a variety of subjects. Of these two studies there were four recitations a week, and on the fourth day there was a review of the work of the three previous days. After the subject was completed, there was a review—the first day on the first half book, the second day on the last half, and the third day on the entire book. Two other subjects were then in order. In this manner Worcester's *Elements*, Grimshaw's *France*, Playfair's *Euclid*, Whately's *Logic and Rhetoric*, Wayland's *Political Economy*, Beck's *Chemistry and Botany*, Wilkins' *Astronomy*, Butler's *Analogy*, Marsh's *Ecclesiastical History*, Pope's *Essay on Man*, Young's *Night Thoughts*, and Milton's *Paradise Lost* were completed. During two weeks in the spring there were the spring reviews, when all that had been studied in the fall and in the winter was gone over, ending in public oral examinations. Yet on these final examinations the students' reputations did not entirely depend. "The status depends not on their finals," wrote Mary Lyon, "as much as on

the results of the daily drill to develop power to think clearly and accurately." The oral examinations were valuable only, she felt, in making for dignity, unself-consciousness, and concentration.

But this academic training was marked also by a broad-mindedness and lack of pedantry. Although the equipment was meager, sciences were included from the very beginning, the mathematics given being far above the usual standard; for with her keen perception, Mary Lyon declared that her age was a scientific age and that the Seminary must keep abreast of it. At first she opposed evolution, but afterward with amazing independence she refused to allow arguments in favor of the theory to be brushed aside. With such an open-minded attitude toward evolution, it is not strange to find Mary Lyon unsympathetic to the dogmatic distinctions in the religious controversies of the day. Her Seminary endeavored to give the students fundamental religious principles, but left religious hair-splitting to take care of itself.

Besides a lack of pedantry this thoroughness in academic development was marked by foresight, for from the beginning Mary Lyon wished to add to the science, literature, and philosophy in the curriculum, Greek and also Latin. Although, because of public opinion, it was impossible to have Latin in the opening year of the Seminary,

by 1841 it was strongly recommended, and by 1845 it was required.

Placing an emphasis not only on the academic and to some degree on the social side of the Seminary training, Mary Lyon also placed emphasis on what was then unheard-of: health gained through physical exercise. She not only chose a healthy location, saw that wholesome food was provided, required regularity in meals and in the hours of sleep, adopted the best methods of ventilation and heating, but saw to it that each student should walk for an hour each day, besides her practice in calisthenics.

The domestic work also made for exercise and general health. The Seminary was distinctly never a manual labor school. The first catalogue stated, "It is no part of the design of this Seminary to teach young ladies domestic work. This branch of education is exceedingly important, but a literary institution is not the place to gain it. . . . Some may inquire, 'What then can be the design of this arrangement?' It may be replied that the family work must be performed—that it is difficult to find hired domestics, and to retain them any considerable time, when they are found—and that young ladies engaged in study suffer much in their vigor and intellectual energy, and in their future health for want of exercise. The construction of

the building and the family arrangements are such as render it convenient and suitable for the members of the school to take exercise in the domestic department, thus receiving a benefit themselves, and conferring a benefit on others. Daughters of well-bred families in New England have independence enough to engage in any business, which will promote their own best interests, and the best interests of those around them, and for such families this institution is designed, whatever may be their circumstances in other respects." In practice the plan was an immediate success, taking only an hour or two each day from each student's time, yet appreciably reducing the cost of tuition. It was dropped only when the changed conditions of the times made it no longer advisable.

The refined and intellectual character which such moral discipline and training produced was the result of the constant observance of Mary Lyon's aims. Yet fine character and a well-balanced mind were not her entire purpose. Her aim was more positive than that. She believed the Seminary was "a permanent institution consecrated to the work of training young women to the greatest usefulness, and designed to be furnished with every advantage that the state of education in this country permits, to put within

the reach of the students of moderate means such opportunities that none can find better ones." Had her work been towards only the last two clauses of that plan, she would be still justly admired, but it is the visionary daring of the implication behind the first clause which inspires wonder, for it shows a woman who was not only so far ahead of her time as to wish to give the best educational opportunities to women, but who also wished those women to make use of the knowledge which they had obtained, to break through the narrow conventions and restrictions of the day, and take an active part in world affairs.

And this her graduates did. For the most part they became teachers, since in a day when domestic labor, factory work, dress-making, millinery, and teaching were the only spheres of business open to women, teaching was the most influential position and had the most potentialities. Moreover, many of the students of the early years of the Seminary were already teachers who had entered the Seminary to widen their education. With that daring, that venturesome spirit with which their Seminary had been founded, they went abroad to Africa, to Spain, to Turkey, to the East. Not content to teach in the rural schools near their homes, they set about founding the education of women in Persia, or opening the first

school for women in Spain. Mount Holyoke became known as the mother of colleges—of Lake Erie, Mills, Rockford, Western, and of all the foreign colleges which her graduates founded. With such success did the Seminary graduates carry out the ideals of Mary Lyon, and put to active use the education which she had made possible for them.

The separation of the history of Mount Holyoke into the Seminary days and the days after she became chartered as a college is inevitably artificial, since long before she was officially recognized as a college, Mount Holyoke was offering an education of college standing; yet the college from 1888 to the present day shows a development and an expansion of the spirit of the Seminary days. Through the nineties and early nineteen hundreds the college was changing with the changing times, was growing, was tentatively developing new interests, was experimenting with new theories. While the trends of widening interests were not always sharply marked, since Mount Holyoke was not unlike any other growing organization, yet with time and experience they became more and more clearly defined.

Such development was inevitable, for although situated in the country, the college was not isolated

in its interests, and was bound to be affected by the changes in American life. Its growth was a reflection of the expansion of the times. Although the hectic prosperity after the Civil War was to a large extent deceptive, yet under the confusion of the sixties and the seventies, a steady progress was going on, interrupted only by the Panic of '73. The Northern Industries were booming. The new Bessemer steel was being put to the test; Armour and Morris were establishing themselves. The miles between cities were being lessened by the railroads netted across the country, by the new bridges, the telegraph, and the telephone. New luxuries were being introduced: ice factories, canned goods, sewing machines, the Palace Pullman Cars. The North became genial, indulging in a craze for English literature, a new but tasteless interest in the arts, an admiration for sports, a sudden humanitarianism. The end of the nineteenth century was a time not of a great cause, but of causes—the S.P.C.A., the W.C.T.U., Woman Suffrage, Child Labor, Prison Reform.

Under the impetus of this expansion Mount Holyoke, which had been chilled by the poverty immediately succeeding the Civil War, took on a new vigor. Now chartered as a college, it discarded much of the austerity which must surround the inception of any institution. As the railroads

increased in New England, and telegraph and telephones were installed, her interests became more and more closely intermingled with the interests and affairs of the day. Like the European universities of the seventeenth century, whose interests were so closely involved in the politics of church and state, more and more Mount Holyoke allowed the conflicting currents of political and social affairs, of contemporary interests in art and drama, to enter into the college life of her students. The detachment of the Seminary days vanished. The great war affected Mount Holyoke as it did any city in the United States.

Yet, although Mount Holyoke had stepped into contemporary problems and affairs, she did not become lost in the maze of conflicting and illusory trends. Once she had been spectacular and radical, but then there had been need for the spectacular, for the radical. Now she felt, among these new, complex, and illusory interests that it would be better to step cautiously; to keep abreast of the times, yet to be sure, before adopting any course of action, that it was an advisable one. Consequently she escaped many of the pitfalls into which some of the more radical colleges fell.

Because the struggle to obtain the bare essentials of a higher education was so great, the Seminary had been able to stress the physical and

social sides of the college life only lightly; but now with the increased prosperity of the times, with the taking for granted of women's education, Mount Holyoke could give more attention to developing a girl who, healthy and strong, would be poised intellectually as well as racially.

The intramural expansion of the college made such aims more easily possible, for with the increase of wealth in the North, the college was gradually able to buy more land, to enlarge its buildings, and under the stimulus of the fire of '96 to build new ones, to modernize its equipment, to increase the number of faculty and students. To-day with all the buildings for sciences, for music, for art, with Skinner Hall for recitations, with the Library and the Gymnasium and the Student Alumnae Hall, with all the dormitories, how unbelievably small seems that one severely plain, brick building of the Seminary days. How different from the ten acres of the Seminary days is the two hundred and sixty-seven acre campus of today, with its two lakes, the Downs, Prospect, and the sloping hill where the May Pageants are given.

Such development made for an even higher intellectual standing, for as the wealth of the college increased, as new buildings and new equipment were added, the curriculum was changed to

fit the altering conditions. From twenty-five courses the curriculum widened to include over four hundred. The first course in the history of art outside that given at Harvard, was offered at Mount Holyoke, and more and more courses of a highly specialized type were added.

This specialization of today is, after all, only a modern form of the thoroughness of academic training for which Mary Lyon struggled. How she would have appreciated the modern courses in anthropology, in histology, in dendrology. How she, who could include in her curriculum at first only Milton and Pope and Young, would be amazed at the courses in Chaucer, in English and Scottish Popular Ballads, in European Literary Backgrounds of English Romanticism, which are included in the modern curriculum.

Had she been able, she too would have encouraged the creative ability of her students. No longer does the Mount Holyoke girl wait until she has graduated to begin the work that she has chosen. If she is interested in science, she does not wait until she has finished college to begin her experiments.

There was recently held by the students a scientific exhibition which remarkably illustrated this trend in the attitude of the college. In one of the laboratory buildings rows and rows of ex-

hibits had been set up: a rat, into whose veins Trypan blue had been injected; a dark field exhibition of blood; a drum which was recording the heart beats of a frog; a model pond made by one of the students in natural history. While many of the experiments had been performed before by scientists, yet they had never been performed at Mount Holyoke. The students had not only made them entirely by themselves, but, in some cases, had done original research.

If the student of 1930 is interested in art, literature, or drama, she has perhaps even more opportunity for creative work. In the art department there are studio courses, and in the English department she may take the creative courses in which novels, biographies, short-stories and poetry can be experimented with. The *Monthly* magazine is open for her contributions, and there is also Playshop, if her interest is inclined toward the drama. Playshop is her own theater laboratory where she can write her plays and, with the rest of her class, produce them, making her own costumes, painting her own scenery, experimenting with her own ideas of lighting. Thus Mount Holyoke, without abandoning its position as a liberal arts college, can give its student not only a knowledge of theory, but a practical experience as well.

This encouragement of the creative ability, be-

sides the increased opportunity for specialization, marks the desire of Mount Holyoke to adjust happily the curriculum to the individuality of its students. Not only does the college provide a background of studies, wider than ever before, in which the girl of 1930 can specialize, but it has lessened the hours of required work. With an attempt to combine the advantages of the English and American systems of education, Mount Holyoke has reorganized the curriculum, so that each student's work will be both extensive and intensive. Courses have so been grouped that after two years of extensive work the graduate of 1934 or after will have an opportunity in her last two years, under individual instruction, to specialize in the work which most interests her.

As the curriculum has become more elaborate, so also have athletics. The days of calisthenics when, the yellowed records declare, the young ladies formed "The Star Figure," "The Promenade Wreath," and "The Double Cross" have gone. So also have the days in the nineties when athletics became romantically popular; when the varsity teams became surrounded with a certain aura, and were photographed resting easily on one elbow! Today the attention to the physical development of the college girl has become scientifically

accurate. Now she learns not only how to swing Indian clubs and fall to a squat stand, but to swim, canoe, ride, and play golf, tennis, lacrosse, hockey, soccer, basket-ball, or volley-ball. There is a course in camp craft. The Outing Club cabin has been built, where she can spend a night or two camping. There are the winter sports and the ice carnival with a band from Springfield and fancy skaters from Boston, which make athletics the most popular of extra-curricular activities.

In the Seminary days the struggle to gain the essentials of an education had allowed little time for diversion, but as the prosperity of the country increased, and telephones and railroads broke down much social austerity, attention was turned toward the social side of college life. The interdependence of all knowledge, which is becoming more and more apparent, justified to questioning parents this new emphasis on extra-curricular activities.

The first amusements were closely allied to the curriculum. Debating, which is still as popular today, was introduced. Teams were formed and Mount Holyoke, as the first woman's college to enter, was admitted to the intercollegiate debating society—Delta Sigma Rho. An enthusiastic group of girls organized the *Monthly* as the college

magazine. The Glee Club, whose concerts today are well known in Boston, Hartford, New York, and Philadelphia, was formed. Dramatics became immensely popular, with crowded performances in the Gymnasium.

As more and more the outside interests of the day came into college life, current events gained increasing prominence. Mount Holyoke girls not only went to dances, to theaters, to concerts, to lectures, as any girl did who lived in Boston, New York, or Philadelphia, but also had keen interest in contemporary affairs, the situation of the drama, of the arts, the political issues. Famous men and women came to the college to lecture. Outside of classes there were heated discussions over child labor, rapid transit, the cooperative system, trusts, and monopolies. Election campaigns were run with an enthusiastic interest in canvassing, flag-raising, party rallies, stump speeches, and voting. At one election genuine Australian ballots were produced. In 1912 a national convention was held in the Gymnasium, to which all the dormitories, as states, sent representatives. After much pounding, impassioned haranguing and applause, a torch-light procession was formed, with floats and huge banners in which were printed legends like

THE STONE ARCH OVER THE BROOK — MOUNT HOLYOKE COLLEGE





“Roosevelt and Fairbanks  
Bust the Trusts  
and give us  
The Full Dinner Pail”

A troupe of supposedly starving women and children followed, feebly holding up placards which read,

“Drunkards’ children! Look and Weep!”

Once interested in the politics and problems of America, the college naturally became occupied also with foreign affairs. Mount Holyoke discovered that it was not enough to be interested in the life and organization of other colleges, to send delegates to conferences and hold intercollegiate athletic meets; it was not even enough to be concerned with American problems; for the colleges had become a part of American life, and American life and problems were inextricably mingled with foreign affairs.

The greatest impulse in this direction was occasioned by the war. Although a Mount Holyoke undergraduate could not serve troops in Y huts, or be in No Man’s Land frying doughnuts, she took the War Emergency courses, commercial courses, courses in dietetics, or gardening. In the summer she helped for a month to raise carrots, and corn, and tomatoes on the farm the college

had taken over, or she worked in the cannery, helping to turn out five hundred cans a day. In the fall when the college opened, she delivered milk in South Hadley, so that the men who drove the wagons could go to the front. Thousands of dressings had to be made; she helped make them. She knitted so enthusiastically that finally there had to be a rule against knitting at meals. She raised money from all sorts of entertainments. She managed campaigns.

Such vigorous and practical interest in foreign affairs did not die after the war was over. Reconstruction and the Near East Relief pleas for aid and money did not pass unheeded; but stronger than the interest in reconstruction and relief work was the growing interest in a World Peace. Foreign conditions were regarded more intently than ever, for Mount Holyoke, like other colleges, realized how greatly future world peace would depend on a knowledge of international affairs. The clubs which promoted an interest in international affairs were reorganized. Today in International Relations Club there is discussed the situation of India, or the Naval Treaty. One can go to an entertainment of the Cosmopolitan Club, and hear the Japanese students of the college sing a program of their native songs, or listen to a talk on the youth movement in Germany by

a German student. Forum sponsors such lecturers as Scott Nearing, Margaret Sanger, and Alexander Meiklejohn. International understanding is also encouraged by the many tours which go abroad each summer, and by the Exchange Fellowships. The opportunity to spend Junior year in France is another step in the same direction.

This interest in international affairs has without doubt broadened the view of the students toward conditions in America, has given them a wider background for her social and economic problems. The discussions of religious theories which played such a large part in the college life of the Seminary days have become more and more absorbed into an examination of these very problems, for the modern student is more concerned with the ethical than with the theoretical side of religion. All the clubs of the early nineteen hundreds, with their humanitarian aims—the Volunteer Band, the College Settlement Club—were the forerunners of the fewer but more highly organized clubs which the Y. W. C. A. sponsors today. The World Fellowship Committee, the Students' Industrial Committee, Coffee House in Holyoke, where factory girls and college girls can meet to try to understand each others' point of view, all tend to give to the modern student who wishes to form her religion empirically, a practical experi-

ence from which she can draw her own religious conclusions.

There is still another side to the social life at Mount Holyoke, a lighter side, which in the Seminary days was neglected because of the austerity of the times. Even in the late eighties two girls were suspended for dancing in the Gymnasium with men during a reception, and such a ruling was popularly approved. But to the increasing freedom in social decorum, the college adapted its rules, allowing more and more the students to decide for themselves how strict the rules should be. Junior Prom was permitted at Mount Holyoke before it was allowed at many other prominent women's colleges, and the Saturday night dance which today is so popular both at Smith and at Mount Holyoke was introduced first at Mount Holyoke.

To this lighter side of college life also belong all the class and college traditions which started up in the nineties: the impressive days when the Seniors first wear their caps and gowns to chapel; the carol singing of the Sophomores early in the morning before Christmas, the class serenades on windy autumn nights; the Step Singing to the light of flickering torches.

One cannot help being impressed by the wide interests, the versatility of the Mount Holyoke

girl of today. With the most thorough intellectual training, with an experience in governing a college community, with all her enthusiastic concern for drama, the arts, political and social affairs, with her body strong and healthy, the Mount Holyoke girl of today is prepared better than ever before to take a leading part not only in business but in all modern affairs.

And this, Mount Holyoke's graduates have done. Although with her campaigns, her clubs, her dances, all her wide undergraduate interest, the graduates of today seem so widely separated from the self-contained and decorous young ladies of the Seminary days, yet the spirit beneath has remained unchanged, and the graduates of today still go out with the same purpose—"to transmute knowledge into activity." With the same daring which marked the Seminary graduates who went to Persia, to Turkey, to the Far East, the graduates of the nineties and the early nineteen hundreds set out to explore the new field of business open to women. They became secretaries, anesthetists, surgeons, chemists, florists, authors, poets, musicians, actresses, inspectors, or general managers. They allowed nothing to be closed against them. During the war they made antitoxins, nursed, and were cited for bravery. One Mount Holyoke graduate, alone, held a school against the

Turks at Bitlis, saving the lives of one hundred American girls. And this tradition of daring, the Mount Holyoke graduates of today still uphold, taking a prominent part in all modern affairs, and bringing to modern problems a wide social and intellectual background, an enthusiastic interest, and a cool mind.

# RADCLIFFE

*By*

MARY K. WILLIAMS

Class of 1927



## IV.

### RADCLIFFE

The college year at Radcliffe begins when the incoming officers of Student Government and of the important clubs meet with the President and the Dean for a week-end conference in the country. All Saturday and Sunday these students and officers of Radcliffe go over the problems of the year about to begin. In frank discussion many difficulties and causes of complaint are explained away. Opinions are openly spoken. Suggestions and ideas pour in to the undergraduate officers. At the Cedar Hill conference the point of view of the President and Dean meets the point of view of the students. Everyone there finds out the why of the things that are and are not, thus learning to feel her share of responsibility for the policies established for the year. She observes that there exists behind the uncertain opinion of the student body the stable, far-sighted, long-term policy of the college administration. It gives the undergraduates an acute and happy stimulation to be in close contact for a few days with the President and Dean. It begins the year well.

After registration day the Radcliffe girl, full

of ambitious resolutions, marches to the formal opening of college held in the old stone church across the street. There the college sees and feels itself as a whole, prays for strength, hears words of welcome from the President, the Dean, and the president of Student Government, and sings *Alma Mater* far louder than would be absolutely necessary if the only purpose were to impress the Freshmen.

The first college year at what is now Radcliffe began in quite a different way when one Cambridge gentleman, seven ladies of the same town, twenty-seven very properly qualified young ladies, and thirty-eight Harvard teachers cooperated in 1879 in founding a nameless and private institution. For three years it continued modestly to offer advanced education of a grade not lower than that offered to young men in Harvard College.

At the end of this time, the girls having proved themselves so scholarly that Harvard extended the use of books in the University library to them, a formal name was at last adopted. But it did not stick, for the Society for the Collegiate Instruction of Women, during the twelve years of its existence as such, was currently called simply the Harvard Annex. It acquired an administrative leader in Mr. Arthur Gilman, whose initiative

had first formulated the institution in 1879, and a president in Elizabeth Cary Agassiz, widow of the naturalist Louis Agassiz, for whom the Harvard University Museum is named. Under the guidance of these officers the institution prospered, for although more and more young women came to it in order to earn the equivalent of a Harvard degree, Mrs. Agassiz never demanded more privileges for the Society, but was always full of gratitude for the consideration and acquiescence of Harvard University. This fact is repeatedly made clear in her biography.

The students at Radcliffe College today know but one building that dates from the days of the Annex, for there has been but one, and it is Fay House. It was built in the early days of the American Republic, under the influence, if not actually by, the architect Charles Bulfinch. Its brick and white wood construction is an antique example of the beautiful New England style used by architects today and known popularly as Harvard Georgian. Around Fay House clustered traditions of learning and hospitality even before it was sold by the Fay family to the Society, as one may learn by reading "The Story of Fay House" by Christina Hopkinson Baker. Nor was there any lack of either learning or hospitality after the purchase of the House in 1885, because

all classes were held in it and there Mrs. Agassiz lovingly presided at tea on Wednesdays.

Eventually the Society, which had always been financially independent through the generosity of friends, could no longer reasonably ask for continued support without a definite understanding of its relationship to Harvard. With its growth and success came the natural desire to grant degrees in its own right, and accordingly a petition for a charter was presented to the Legislature in 1894. This was met with much opposition from those who feared that the Society was not financially able to take the step. President Eliot, with his friendly interest, overcame this completely and the Society received its charter granting a separate organization but insuring the continuance of instruction by members of the Harvard faculty and providing, as a guarantee of the equality of instruction, that the degrees conferred to women be countersigned by the president of Harvard College. The name of the Society was then changed to Radcliffe College, in honor of Anne Radcliffe, an English lady, the first woman to bequeath a scholarship to Harvard. Thus fifteen years passed from the time when a few girls taking private lessons with Harvard professors were first banded together until the time when the College was incorporated. It is to Mrs. Agassiz

that credit is due for the fulfilment of her hopes for the Society. Her rational enthusiasm and her unflagging effort gained loyal friends in the University and in Boston society. Without her restraint and tact the cause might well have been lost. Those who wish to remember one name in connection with the foundation of Radcliffe College should remember Elizabeth Cary Agassiz.

For the next decade Mrs. Agassiz continued as the president, although many of her duties fell upon Agnes Irwin of Philadelphia, the first dean of Radcliffe. We have an excellent photograph of old Mrs. Agassiz in the last years of her life and a description which I quote from her biography: "The picture of Mrs. Agassiz in her 'widow's cap' and favorite white cashmere shawl gracefully drawn about her shoulders, seated by her tea table . . . in the attractive elliptical-shaped drawing room (of Fay House) pleasantly shaded in spring and summer, and cheerful in winter with a blazing fire, fragrant with the delicate aroma of tea and lemon, and inviting with a special type of gay little Swedish cakes arrayed upon the tea table."

When failing health required Mrs. Agassiz' complete resignation, she was succeeded by Le-Baron Russell Briggs, Dean of the faculty of Arts and Sciences and Professor of English in Har-

vard University. It is said that President Briggs did for Radcliffe what Queen Victoria did for the English royal family. He made it respectable. In 1930 it is hard to realize how many prejudices and unwarranted objections stood in the way of higher education for women a quarter of a century ago. President Briggs, retaining all his previous connections with Harvard and usually known as Dean Briggs, brought wide recognition to Radcliffe merely in having consented to become its President. Every Harvard class for years had learned to love him. His students in all parts of the world could not fail to take note of a women's college over which he was willing to preside. Although busy at Harvard and not in daily contact with the students, Dean Briggs nevertheless found time to know many of them and was never sparing of time or sympathy.

Upon the resignation of Dean Irwin in 1909 Mary Coes took that office and at her death was succeeded by Caroline Louise Humphrey up to the year when Bertha May Boody accepted the deanship. Throughout these changes LeBaron Russell Briggs continued as President.

In his time, also, Christina Hopkinson Baker was Acting Dean for two non-consecutive years, while her husband, Professor George P. Baker, still had the famous '47 Workshop in connection

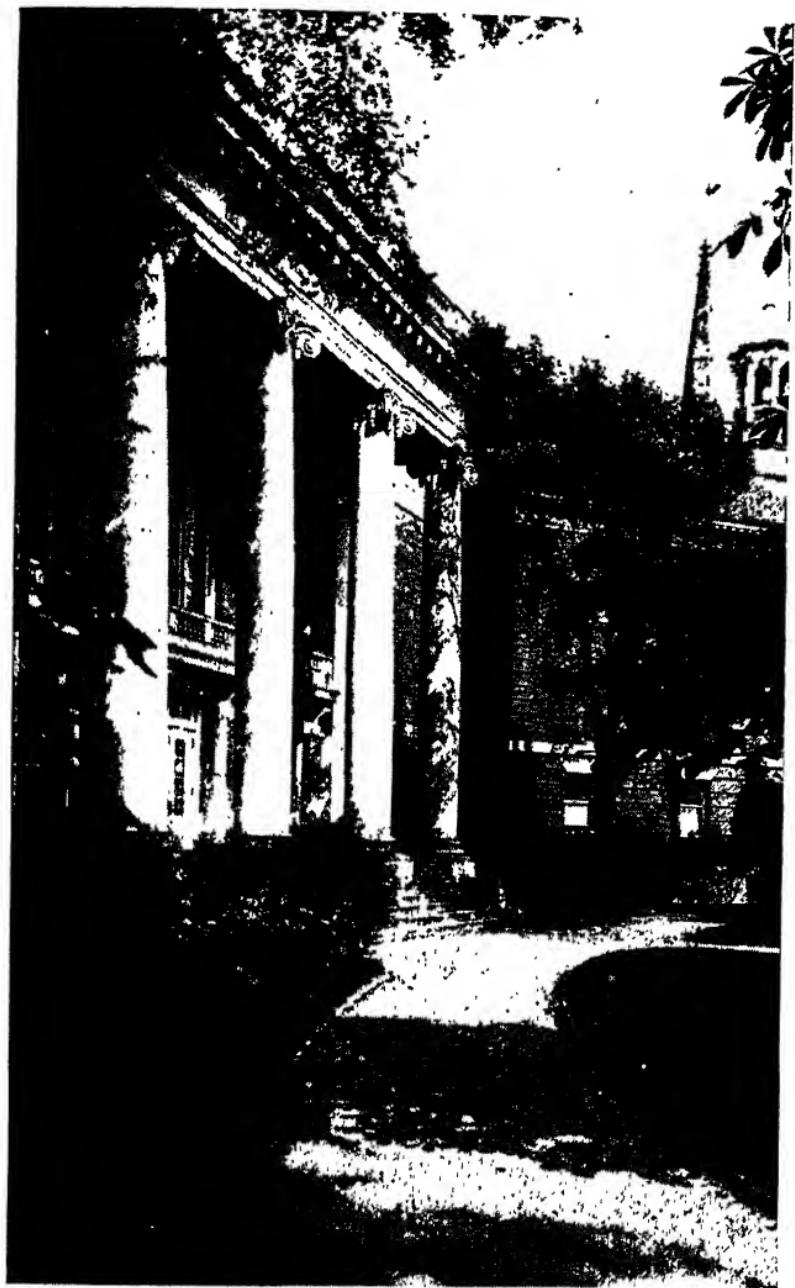
with his English courses at Harvard. President Park of Bryn Mawr was Dean for but one year before she accepted her present office.

In 1923 the Radcliffe of today came into being with Ada Louise Comstock, Dean of Smith College, as the new President succeeding Dean Briggs, who resigned the office after twenty years of service, and with Bernice Veazey Brown, a Radcliffe alumna and Doctor of Philosophy, as Dean. Under these officers Radcliffe has grown until the enrollment of undergraduates has had to be limited. It has gained new buildings and a new beauty of natural setting, thanks to the landscape gardening. Lastly, the college has just celebrated its fiftieth anniversary. On this occasion the loyal alumnae through their generous contributions to the Alumnae Fund and their gay participation in the festivities expressed hearty approval of modern Radcliffe.

From the first day to the present Radcliffe has maintained its original ideal, to offer its young women educational opportunities equivalent to those of Harvard students. As changing educational ideas have altered the educational system of the University, so have they altered that of the women's college across the Cambridge common. The entrance requirements are the same. The courses given at Radcliffe are repetitions of those

at Harvard, and the Radcliffe degree stands for the same high quality of study as does the Harvard degree. The appointments of new professors, according to a recent agreement, may be jointly supported by the University and the College, since Radcliffe has placed herself in a position to engage a professor for part time work at a salary equal to that which he receives for the same amount of work at Harvard. The first full professor thus called to Cambridge is Professor Sidney Fay of the History Department, formerly of Smith College.

Two important features of Harvard teaching are the tutorial system and the general examinations. The latter are intended to prove that a student when he takes a B.A. degree has a general knowledge of one broad field. Years ago, as I understand, one's college program was almost a set thing. Then young President Eliot of Harvard championed a program of all elective courses, with the natural result that some students tried to take all the elementary or easy courses. Now he must take elementary, advanced, and sometimes courses primarily for graduate students in order to obtain that knowledge of his field which the general examination will test. There are also requirements in the distribution of elective courses, so that one leaves college with at



AGASSIZ HOUSE — RADCLIFFE COLLEGE



least an elementary knowledge of ancient and modern languages, science, history, literature, and philosophy or mathematics, in addition to one's general subject. The last may be English, Romance languages, fine arts, or psychology, to name a few of the more popular fields.

In 1930-31, two years after Radcliffe's semi-centennial celebration, college classes will be held for the first time in a building built expressly for such usage. Heretofore only upper rooms in Fay House and an old wooden house were available for regular classes. The physical and chemical laboratory, which is also wooden, will soon be replaced, through a gift from the General Education Board, by an up-to-date science building. Art classes have been held largely in the Fogg Art Museum at Harvard, pending the completion of the lecture building which Radcliffe has long wanted. Zoology, geology, paleontology, botany and anthropology classes meet in Harvard laboratories, although the University could enlarge considerably the enrollment in its elementary zoology courses by being less hospitable to Radcliffe students. Radcliffe has its own library, but students engaged in research may obtain special permission to work in the book stacks of the Widener Library at Harvard. The Radcliffe Library may borrow from Widener the books for which Rad-

cliffe undergraduates apply, or the students may consult them in the Radcliffe reading room in Widener. It is indeed a privilege for a student to glimpse, in this way, the richness and the treasures of one of the greatest libraries in this country.

The tutorial system and the tutors deserve a long paragraph to themselves, for one hears much about them at Radcliffe. Near the close of the freshman year every Radcliffe student makes the great decision of a subject in which she wishes to concentrate. In her sophomore year she begins to have conferences with a tutor. He is a graduate student, instructor, or professor who has already made a special study of the subject. For the sophomore year he assigns problems that will lead his tutee to independent thinking rather than memorizing material found in the libraries. The better the tutor the more cunningly he plans his assignments to bring out the student's own opinion and to arouse her interest. As a junior, the tutee is able to learn the methods of original research. In the senior year the tutor helps her to fill in the gaps in her knowledge of the field of concentration, preparatory to the general examination.

Only in the appointment of women tutors does Radcliffe engage other teachers than members of the Harvard faculty. Tutors do not, however,

give courses, so Radcliffe classes are never taught by women. I have heard it said that when President Comstock was questioned at the time of the first appointment of a woman tutor, she replied that no other applicant, man or woman, was as well qualified to tutor as the woman chosen. The year 1930-31 begins with nine women among a scant hundred tutors at Radcliffe.

The Radcliffe Tutorial House, in which tutorial conferences with individual students or with groups take place, is a creation of the Dean's artistic imagination. Each room in the house is furnished in the style peculiar to a period of history or a particular country. Each has a character which renders it appropriate for conferences in a corresponding subject. To the French and Spanish Rooms belong conferences on Romance languages. The Economics Department feels at home in the Dutch Room. There is something mathematical about the Modernistic Room. History likes the Federal Virginia Room and English is housed in the Queen Anne or the Early New England Room. The smallest of all, a mere closet, is so bright with gold wall paper and red lacquer chairs that it conforms perfectly to one's conception of an Oriental Room.

The Reading Periods are another new and important feature of the Harvard system. The two

weeks before midyear examinations form the first Reading Period, and the three before finals constitute the second. During them no classes except freshmen recitation classes are held, and no attendance at college is taken. The students have assignments to work out for themselves. At first, of course, it was feared that everyone would go out of town, stop studying altogether, or, cast out to sink or swim, would surely sink when examinations came. On the contrary, the amount of work done in the Reading Periods is prodigious. Relieved of nearly all their class work, the professors are able to advance their research. Meanwhile the libraries are crowded with students working for the most part on theses assigned as Reading Period work for their courses. To study without the routine of classes is a great relief to everyone, although the poor undergraduate, as her own master, often finds to her dismay that she is a severer taskmaster than any professor.

Students who are candidates for final honors take two extra courses in the field of their concentration, write a thesis, and take, in addition to the usual written general examination, a longer oral general examination. An arrangement which permits a senior in good standing to do original work under the guidance of a professor is the so-called "20-course." The hours and the subject

of the thesis are mutually agreed upon by the professor and the student, at their discretion. These 20-courses are primarily for graduate students. They count for full credit as courses and rarely have final examinations. Thus, although there is at Radcliffe, strictly speaking, no honor system which relieves honor students from attendance at classes, somewhat the same end can be attained by registering for seminar and 20-courses, in each case with the permission of the instructor. When taking a 20-course one meets the professor infrequently, going to him when advice is needed, but producing at the end of the term a piece of work done with a maximum of freedom from supervision. Since the inauguration of the Reading Period an even larger percentage of students try out for final honors. The class of 1930 took 175 A.B. degrees, of which four were conferred *summa cum laude*, fifteen *magna cum laude*, and fifty-two *cum laude*.

Radcliffe's undergraduates, whose number is limited to 750, group themselves, not according to odd and even classes, as in some colleges, but the Seniors with the Freshmen, to whom in June they hand down the class colors. Probably the largest single division of feeling in the college ranks is between the commuters and those who live in the dormitories. Many girls live at home in or near

Boston and enjoy home society, while those who come from distant states center their lives naturally around the dormitories. The five modern brick dormitories, accommodating about three hundred undergraduates, stand grouped around the athletic grounds, seven minutes distant from the campus. Each dormitory has its own reception and dining rooms and all the bedrooms are single. In none of the buildings do the students assist in the housework to reduce their living expenses. The Appointment Bureau offers other kinds of work or housework in Cambridge families. There are a good many scholarships, including some for Freshmen, and also a loan fund. In each dormitory its Hall Mistress presides, but the affairs of the students are regulated by the officers of Student Government. They control the registration of the girls who go out of the buildings after seven o'clock at night and the enforcement of fire regulations and rules about smoking, as Student Government does, I imagine, in many another college.

At one end of the dormitory block are the wooden dwelling houses which accommodate a total of forty of the more than three hundred graduate students.

The social life of the college centers about Agassiz House, the campus building in which are

theatre, lunchroom, clubrooms, and a large living room used for morning prayers and formal evening dances. There are no sorority houses, for sororities are unknown at Radcliffe, nor are there any celebrations in honor of class beauties or class favorites. In comparison with the students of other colleges for women, Radcliffe girls look upon themselves as exceptionally sane and normal. They like the masculine faculty and feel that their lives are better balanced than those of girls attending colleges which have a majority of women on the teaching staff. By paying her dues anyone may join a club which she is qualified to enter, be it one of the four language clubs, one of the three religious clubs, the Music Club, the International Club, or either of the two great clubs; Idler, for dramatics, and the Choral Society, for those who love to sing. The language clubs are so small that they vary in value and activity with the number of really able members who are in college at any one time. These small societies occupy little offices in Agassiz House which house the records and serve to remind one that the clubs exist, in years when they are not prominent.

The Students' International Assembly brings together the foreign undergraduates at Radcliffe and those American girls who are interested in foreign affairs. The name International Club would

mean more to outsiders, but it does not indicate, as Students' International Assembly does, that the club is organized on a basis of national representation, like a miniature League of Nations. The Christmas meeting, at which various customs peculiar to that season in foreign countries are recalled, is always one of the best. I do not know whether it is a feature unique at Radcliffe that we also have a club for the benefit of students in the Departments of History, Government and Economics, called the Third Division Club.

"Idler" has had the greatest reputation among the societies and many a gay performance has been given between the days when masculine parts were taken by bloomered girls and now when we frequently have real live Harvard men. The first program that Idler gives each year is a play to welcome the new students. This is followed by a program of one-act plays produced by as many freshmen as possible. In this way the talent brought into college by the new class is quickly recognized. Some of the regular plays are "closed" to all but Radcliffe, while others, called "open Idlers," have members of the Harvard Dramatic Society in the male roles and invited guests among the audience. The loveliest play is the Outdoor Idler, given after dark on a spring evening out on the steps of Agassiz House be-

tween its great white columns. But the thirst for perfection has led Idler to abandon the old scheme of a whole series of plays produced each in two weeks in favor of a few excellent performances carefully produced by the best coaches, stage designers, electricians, costumers, and actresses in college.

The Choral Society is the best loved club at Radcliffe. Its demands are high, for attendance is taken at the two meetings a week throughout the year and at the many evening rehearsals with the Harvard Glee Club before any big joint performance with the Boston Symphony Orchestra takes place. The rewards are high too. Who can forget final rehearsals of Bach, Beethoven, or Brahms at which Koussevitsky appeared in cape and golfing sweater, exhorting his orchestra in Russian, correcting us with French and gleanings of English, directing as much by the play of expression across his face as by the play of his hands? In this and in the Christmas Carols directed by Dr. Davison in the Harvard College chapel, the students experience the spiritual exaltation of being atoms which for the moment lose their individual identity to let a master hand make a perfect thing of them.

Radcliffe publishes the *Daily*, the only daily paper published by a women's college. The ear-

liest Radcliffe publication was the *Fortnightly* which had rather a literary flavor. Like it, the *News*, which was a weekly of more recent years, came out when the information published therein had already been circulated by word of mouth. The promptness and regularity with which the *Daily* appears makes it an excellent vehicle for official notices. Many women's colleges have, I think, little demand for a daily paper, small though it may be, but Radcliffe needs one because of her large number of commuters. News that spreads like wildfire through a group of five dormitories in the late afternoon or evening would sometimes be very slow in reaching the Radcliffe girls who have gone to their homes in all the different suburbs of Boston were it not for the *Daily* which they find in their letter-boxes in Agassiz House every morning.

Our literary publications have led a fitful existence; not, I think, because there is any lack of girls ready to write, but because the editors hold such high standards that they tend to exclude authors of average ability and others outside their literary group, with the inevitable result that the *Radcliffe Magazine* and its successor *The Bay Tree* perished. For three consecutive years, however, the Poetry Club has published an anthology of Radcliffe verse, and a portion of the

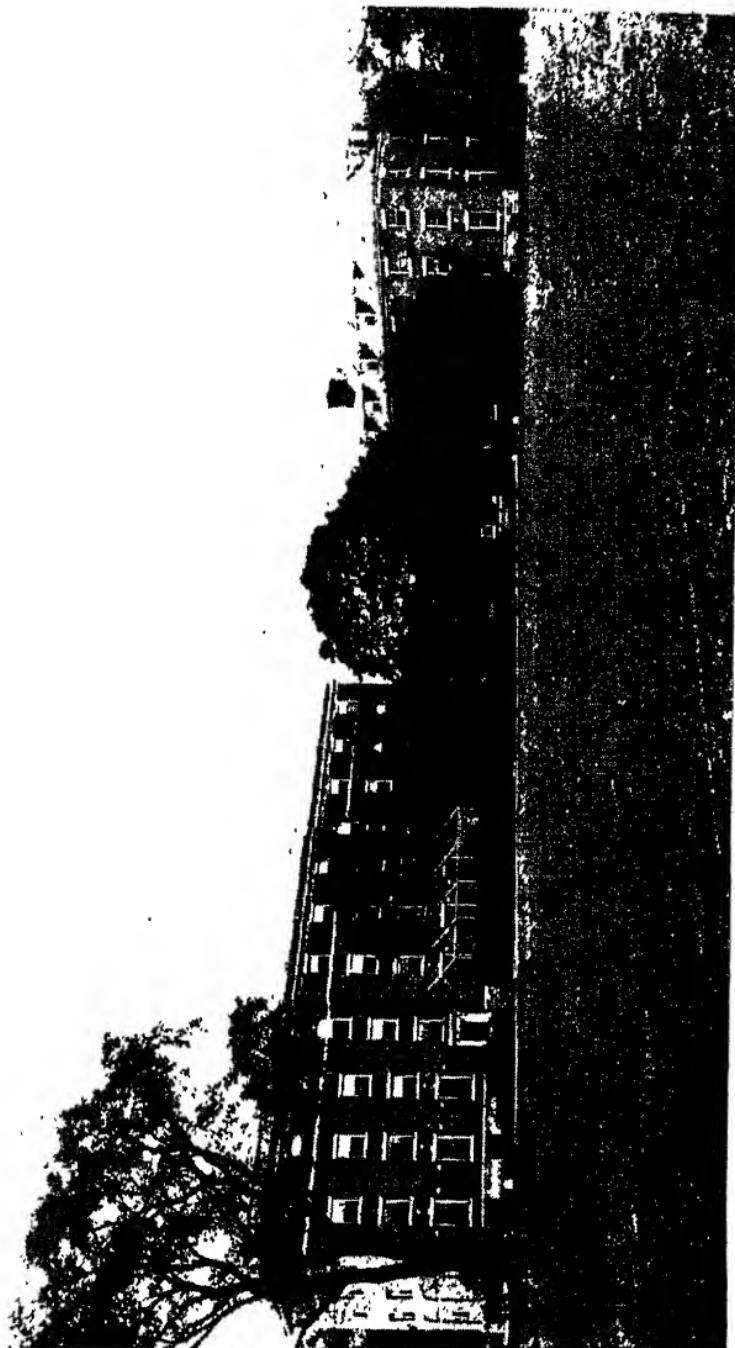
class of 1933, as Freshmen, even published its own anthology. The "Quarterly" issued by the Radcliffe Alumnae Association for the alumnae has ambitions of an informative rather than a literary nature, and it does not circulate much among the undergraduates.

The Athletic Association spreads its activities between the gymnasium, which stands among the academic buildings, and the athletic field in the midst of the dormitory group. It has always seemed to me a happy circumstance for the dormitory girls that the tennis courts are in the same block with the dormitories, so that even fragments of time in the early morning or on summer evenings may be used for sport. Here an old barn that once concealed Idler scenery and stage "props" has been deftly converted into the Field House. Its big living room and kitchenette, the lockers and showers are intended for the entertainment and comfort of visiting teams. For extra-mural athletic contests Radcliffe has the keenest competitors any college could wish; namely, the different schools of physical education in and near Boston. Radcliffe feels that she scores heavily when she can defeat one of those teams at hockey or basketball.

If the best feature of Radcliffe College is its relation to Harvard University, then we must

count its contact with Boston the second greatest point of advantage. Proximity itself is a vain boast. It is rather in the intelligent use of opportunities that Radcliffe's advantage lies. College life in Cambridge and near Boston seems to be a sounder training for life than one can hope to obtain at a college dependent wholly upon its own resources. To some extent the tutors and to a large extent the professors at Harvard and Radcliffe draw upon the resources of Boston to enrich their academic work. Fully as much again is absorbed informally by the students themselves, for they naturally find themselves going to Boston theatres, straying into museums, and enjoying concerts. It is a matter of ten minutes to the shopping center, of fifteen to the theatre district, and twenty to Symphony Hall. When she is in Radcliffe, the girl who lives near Boston often enjoys for the first time opportunities she had perhaps realized, but never investigated. Obviously, the student who comes from a smaller town finds Boston a stimulating experience, mentally and spiritually.

Radcliffe students actually participate in some of the musical events of which Boston is proud. In the Brahms Festival of the winter of 1930 Harvard and Radcliffe choruses were invited to assist the Boston Symphony Orchestra in the



DORMITORY QUADRANGLE — RADCLIFFE COLLEGE



choral numbers. In fact, a concert with Koussevitsky conducting the Harvard Glee Club, Radcliffe Choral Society, and Boston Symphony Orchestra together seems to have become an annual feature. In the music building at Harvard there are many free concerts such as that performed by the Stradivarius Quartet, playing on four instruments by Stradivarius. So great is the attendance at such concerts that the late comer sits on the floor or stands among her friends in the back of the gallery. Free concerts of chamber music are also held in the Boston Public Library. When the San Carlos or Chicago Civic Opera Company is in town, what poring over the scores of Verdi and Wagner in the Radcliffe Library! At the opera the Radcliffe student finds herself sitting among students from Simmons and Harvard. While the music lover goes with friends to hear popular music, the real musician goes alone to hear Paderewski or Kreisler. Many have been the hours spent on the steps of Symphony Hall waiting for rush seats to Symphony concerts!

The Boston theatre can be delightful, as it certainly was one year when two stock companies were playing. Then I never failed to see a number of my college friends up in the twenty-five cent seats. Radcliffe can see brilliant actors in their favorite parts; for example, Mrs. Fiske in

*The Rivals* and *The School for Scandal*, or she may see the standard Shakespeare, Shaw, and Ibsen plays. In one year, almost simultaneously, Walter Hampden, Fritz Leiber, and the Stratford players were doing Shakespeare. Of the students who went to the plays, the majority wanted to see Shakespeare, but the students specializing in English went to compare the three interpretations of Hamlet, and professors took the opportunity of seeing plays that are almost never produced, such as *Richard II*.

From time to time a special production comes to Boston and applies for "supers" to play in mob-scenes. When that happens, as it did in *The Miracle* and *Oedipus Rex*, Radcliffe girls looking for adventure can feel the thrill of the real stage.

The opportunities to give pleasure and happiness to others are ample for the student who wants to join in social service work at Peabody House in Boston. I have had friends who enjoyed coaching foreign children in little plays which helped them to learn English. I cannot think of a better place for a girl to be during the years when she puts the religion of her parents to the test than at Radcliffe. The college prayers at eight forty-five are simple, brief, and non-sectarian. On Sunday she may attend the service of

the church to which she belongs, or she may go to the Sunday service in the Harvard College chapel where distinguished preachers of various denominations preside by invitation on different Sundays. If a student wishes to strengthen her religious thought through an understanding of modern social problems and ethics, she has but to go to meetings of the Ford Hall Forum to hear discussions by authoritative speakers before a sympathetic and sincerely liberal audience, many of whom are young like herself.

Radcliffe engenders a lively interest in international affairs by membership in the model League of Nations to which representatives are sent each year, and by sistership with Kobe College for Women in Kobe, Japan. The League of Nations Association and the Foreign Policy Association offer programs of interest to internationally minded students. Experienced American and foreign speakers can be heard at these meetings and at the sessions of the School of Politics held each January under the auspices of the League of Women Voters. The program is planned to bring forward several speakers on one general subject so that each listener has, at the end, a thorough understanding of that phase of international relations.

One peculiarly Bostonian habit is that of going

to the Lowell Institute lectures. This Foundation engages eminent men to give each a series of from six to ten free public lectures on subjects which they have been partly responsible for developing. Students often go to hear the authors of books they are studying, as was the case with Trevelyan, the historian, and Sir Herbert L. Fisher. Professor Birkoff of the Mathematics Department of Harvard has expounded the theory of relativity. Professor Reisner lectured with lantern slides on his archeological explorations in Egypt, while Radcliffe concentrators in fine arts tried to take notes in the dark. Radcliffe students were in the choir which assisted Dr. Davison in his lectures on the development of choral music. Professors never request their classes to attend Lowell lectures, but some of those interested generally follow the professor's example, knowing that their time, like his, will be well spent on that particular series.

Opportunities for Radcliffe in the realm of fine arts begin with the Fogg Art Museum at Harvard, a veritable laboratory for students. Here, near representative original works of painting and sculpture, are held Harvard's classes in fine arts and some of Radcliffe's. Free public concerts and lectures in the Fogg Museum attract not only lovers of music and art but those among the faculty

or students who are glad to hear French or German spoken. Who that heard him can forget the exquisite Parisian French of the lecturer on French Gothic cathedrals? The Boston Museum of Fine Arts is a second laboratory for art study. It offers fine examples of painting as well as rooms decorated with furnishings of historic periods. It takes a long time to acquire even a superficial acquaintance with its many departments, varying from the Egyptian to the modernistic, from ancient sculpture to modern etching, and from Greek vases to American furniture. In connection with their courses in the history of art, Harvard professors bring their students to the Museum to see originals. The temporary exhibitions range from Egyptian fresco designs to sketches by John Singer Sargent.

The most enjoyable of the museums is Fenway Court, built by Mrs. Jack Gardner of Boston, as her home. This Venetian palace with its courtyard full of flowers winter and summer is crowded with art treasures so skilfully disposed that the visitor feels himself steeped in the atmosphere of a cultured European mansion. Radcliffe students in fine arts are held responsible at examinations for a knowledge of the contents of Fogg, the Boston, and Mrs. Gardner's museums. Anyone

who has been through them will agree that they are inexhaustible treasure houses.

Resources such as those to be found in Cambridge and Boston are so numerous that the undergraduate in four years can utilize only a fraction of their value. They are splendid material for the advanced work of candidates for the master's degree (in one year), candidates for a master of education (in two years), or prospective Doctors of Philosophy. Already there are annually over 300 graduate women working for these Radcliffe degrees under living conditions which undergraduates would not tolerate. For the sake of the working material and the professors that are always available to Radcliffe students the graduates come to overcrowded wooden houses that actually accommodate but forty of them. Those who live in apartments or boarding houses have hardly any opportunity to know the others, because there is no meeting place for them. Harvard students are apt to poke good-natured fun at the seriousness of the learned Radcliffe graduate student. Well, why shouldn't she be serious? She works under conditions which almost remind one—except for the richness of scholastic opportunity—of the pioneer days of women's education, which ought in America to be things of the past. I hope the reward will be some new

Radcliffe buildings to form a graduate unit. There should be dormitories and common rooms. The undergraduate generally admits that no one deserves these accommodations more than Radcliffe graduates, for they have the means of studying well, but not of living well. Fortunately, the college already has the site and some general building plans for such a unit.

In addition to the undergraduate body, which is small in comparison with other women's colleges, and the large number of graduate students, there is another group, a very small one, which cannot be forgotten in writing about Radcliffe women. It consists of mature students who have taken their Doctor of Philosophy degrees, but have continued work in their different fields of research. These few use their experience not for teaching, which others are equally capable of doing, but for a life work in research. Already there are Radcliffe Doctors of Philosophy in responsible positions on the research staff of the Harvard Observatory, of the Mayo Clinic in Rochester, and the United States Bureau of Fisheries, and of similar departments. They are as yet few in number, but Radcliffe does not forget that their success is the product of her training.

As the college changes and grows the alumnae cannot lose touch with their Alma Mater, thanks

to the annual Conference of Radcliffe Representatives. At these meetings chosen members from all the classes and from all the Radcliffe clubs in the country come together to hear about the Radcliffe of today from the President, from the Dean, and from representatives of student activities. They hear of a semi-centennial gratefully celebrated, of new scholarships and buildings given by Radcliffe's benefactors, and of advances in the systems of education. If the Conference is held in Cambridge, the representatives are permitted to visit the classes which curiosity prompts them to compare with the classes of their day. They are entertained at dinner in the dormitories. They visit the splendid new lecture building and in a short time will stop to admire Fay House remodeled for administration purposes. The representatives cannot lose touch with Radcliffe. Every alumna brings her knowledge of the College and her loyalty to it up-to-date. Each carries to her class mates and club members new information and renewed enthusiasm. When the Conference is over until another year each sets forth from the Radcliffe gate, going afar, to let others know what Radcliffe is and what it offers.

# ROCKFORD

*By*

MARGARET BOYNTON MOORE

Class of 1930



## CHAPTER V.

### ROCKFORD

When a sudden lull falls on the conversation in the dining-room of Rockford College, we like to say to each other that the ghost of Anna P. Sill is walking down the central aisle. It may be that we speak the truth, for it is quite likely that the spirit of the woman whose ideal is realized in us moves beside us in the college which she brought to life.

In the month of June, 1844, there was held in Cleveland, Ohio, a Convention of the Churches of the Northwest. A number of delegates from Iowa, Wisconsin, and northern Illinois met and became mutually interested in the problem presented by the lack of colleges in their section of the country. The result of their meeting was another assembly at Beloit, Wisconsin, early in August of the same year; and there they discussed "with earnest and prayerful consideration" a project to organize schools for the education of young men and young women. As the final result of this and subsequent meetings, the resolute efforts of these men brought about the establishment of two

"goodly plants," Beloit College and Rockford Female Seminary.

From the beginning, Rockford Female Seminary encountered hardships. The very location was difficult to decide, and after a site had been chosen at Rockford, which would remove the young ladies a safe seventeen miles from the young men at Beloit, the citizens of Rockford met with a series of accidents which distracted them from educational problems. So it happened that although a charter allowing full degree-granting power was given to Rockford Female Seminary in 1847, not until 1851 was the first collegiate class organized. Rockford is, then, the second oldest women's college in the United States, Mount Holyoke alone having been founded earlier.

In a secretary in Middle Hall of Rockford College may be found some cherished relics of these early years. There are daguerreotypes of the first graduating classes, whose young women realized to the utmost the immensity of Life and the Future. There is a book containing records of the pledges made by citizens of Rockford and friends of the Seminary to pay sums of money for the erection of new buildings. There are old programs for recitals, for Class Day exercises, for Washington Parties; invitations to Commencement, to Founder's Day, to May Parties; letters

from alumnae telling of the outcome of school-day ambitions. In the very lowest drawer is a huge scrapbook which contains newspaper clippings of Seminary activities for half a century. In it are also found solemn reports of examining committees, pleas for more funds to build new halls or add to the library or buy apparatus, and highly elaborate accounts of the affairs of the "Fem Sem" written in the best journalistic style of the later nineteenth century. On almost every page are found whole-hearted praises for the work of Anna Pack Sill.

Miss Sill was the hub around which the Seminary world revolved. She had high hopes for the institution which was growing under her hands. Every girl who entered the school felt the purposive ideals of this serenely forceful woman who directed the life of the little community. She was a woman in many respects far ahead of her time, yet her life was representative of the age in which she lived.

It was in 1849, when the townspeople of Rockford were making every effort to establish a Seminary, that Miss Sill arrived to set up a "day school with a Primary and Higher Department." She had been successful in similar schools in the East, and was herself a thoroughly admirable woman. Because of her religious enthusiasm she had

wished to become a missionary, but before she found a suitable field, she decided that her work lay in preparing others for this task.

Miss Sill's first classes were all of under-collegiate rank, but in 1851 her school was officially adopted as the preparatory department of Rockford Female Seminary, and a collegiate class immediately formed. Under Miss Sill's administration the preparatory departments were soon crowded, and the number of students in the college proper increased year by year. Soon there were many more applicants than could be accommodated. In Miss Sill's *Letter to Our Old Girls*, dated April 20, 1882, she speaks of the young women of those cramped days: "They were very willing to make sacrifices for an education, and glad to come and room four in a room thirteen by fifteen feet, trunks and all included. . . . In those days of self-denial, economy, and personal effort to obtain an education were stepping stones to true nobility of character." Judged by her own standards, Miss Sill was the noblest of women. She spent thirty-five years in the service of the college she had founded. Her time, health, and money all went to further her ideal, and when five years before her death, she realized that the college would profit more under the direction of a younger principal, she made a sacrifice, gave up

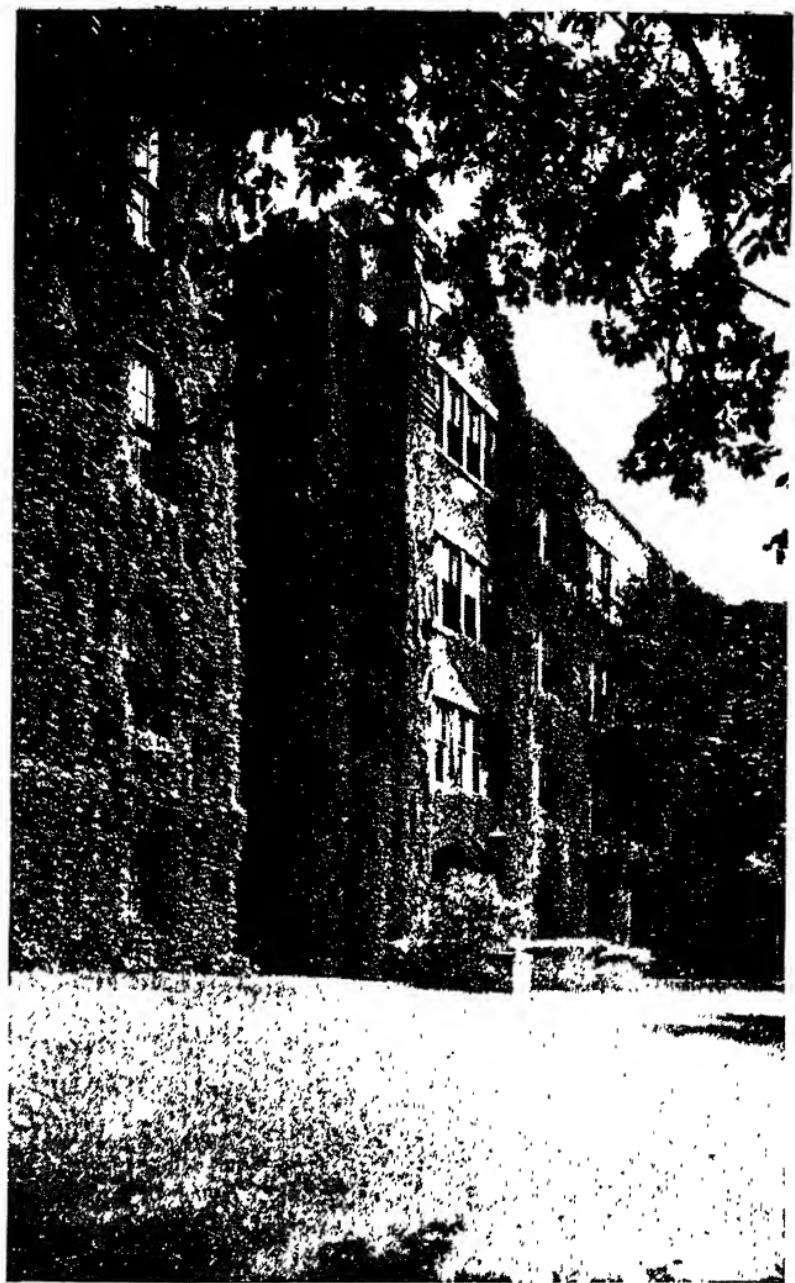
her office, and retired to watch the school life go on without her.

During her term of office, Miss Sill had seen new buildings erected: Linden Hall, Chapel Hall, and Sill Hall; she had seen thirty graduating classes set out to achieve success, and she knew that they were well prepared to realize their ambition; she had added to the faculty and had started a library; and she was confident that her ideal would be perpetuated. "See to it," she admonished her "Old Girls," "that its basis shall not be changed in the future as a college for women, with a high standard of scholarship, and of consecrated Christian culture."

The early students of the Seminary were deeply sensible of the sacrifices which had been made that they might have the cultural advantages of college life. There are many accounts in the Seminary Scrapbook of the lives of men who had been greatly interested in this project. At one time when the Seminary needed money, three men from the town, Charles H. Spafford, Eleazer H. Potter, and Lucius Clark, mortgaged their own homes to raise the necessary funds immediately. Doubtless there were many similar instances of which the students were kept aware. This knowledge, and the fact that for the first few seasons the course crowded the work of four years into three,

brought about in the young ladies a feverish activity and a large sense of responsibility for the intellectual and moral welfare of the world.

The ardent Christian spirit of Miss Sill, and the shadow of the Congregational and Presbyterian beginnings of the college, hung over the activities and studies of the pupils. The very first announcement of the opening of Miss Sill's school contained this statement: "A regular and faithful supervision will be exercised over all the habits of the pupils, and a proper regard to health, the moral feelings, the due observance of religious duties, urged as the ultimate object of life." Miss Sill carried out her promise. One of the earliest examining committees commented on the "lofty moral tone" of the work of the scholars. The commencement speaker for the year 1859 declared with pardonable pride that "the past, like each preceding year, has been characterized by the gentle outpouring of God's Spirit upon the Seminary. Several scholars gave evidence of having passed from death to life, while Christians have been greatly advanced in the divine life. It is a pleasing fact, which should be recorded to the praise of God, while it gives evidence of the piety and fidelity of the teachers, that *all the graduates of this Seminary, thus far, give evidence of being Christians.*" In 1866 an account of the college



JOHN BARNES HALL — ROCKFORD COLLEGE



says, "The young ladies educated there are quiet, modest, refined in heart and mind, simple in their dress, unaffected in their manner, and eminently fitted for teachers, missionaries, wives, any position to which the true woman may be called."

The religious emphasis did not abate as the close of the century approached. Jane Addams, who graduated in 1881, tells in her *Twenty Years at Hull House* of the pressure brought to bear on her to accept Christianity formally and enter a missionary field. Perhaps the faculty were especially anxious to secure her conversion because she was the scholastic leader of her class, but there were doubtless others subjected to the same treatment. Many of the graduates of those pioneer classes went to spend their lives in mission fields.

The present college owes a great debt to these first students, for the group whose ideals might help its members to "pass from death to life," and whose training fitted them for "any position to which the true woman may be called" has established an ethical and cultural tradition of the highest order.

The student at Rockford College today finds life as rich and full, as exciting and as exacting, as in the days of Miss Sill. The buildings where she lives are not impressive, but they have a homely loveliness which often brightens into

beauty. The brick walls are weather-stained and covered with heavy vines, the ivy planted by generations of Juniors. The various halls, which have been erected one at a time as the generosity of friends or the support of the city would allow, are now all connected in one U-shaped structure, Adams Hall alone standing outside of the group which encircles the court. Middle Hall and its neighbors, Chapel and Linden, and Sill Hall across the court, are the oldest and best loved, for although John Barnes and Lathrop were built later, when architects gave more thought to wardrobes and plumbing, the new buildings have no door-frames with delicate old mouldings, no stairways with worn treads, no odd rooms which show faint circles on the walls where stove-pipes used to go.

The Freshman quickly learns the mechanics of college life. She rushes from classes in Lathrop to call-outs on the hockey field, and she fast makes friends with the girls on her corridor and at her table in the dining-room. The words of the Alma Mater, and of the blessing which is sung before dinner, become familiar to her, and she soon speaks the college idiom with nonchalance. But as the year progresses, her outward conformity begins to mean less to her than at first, and when the time comes in the spring to elect the May Queen, she has had some experience in that process of

spiritual orientation which will make her a worthy successor to those young women "refined in mind and heart" who first lived here.

The upper classmen accept the responsibility for adjusting Freshmen to their new situation. They used to accomplish this by a series of chastening initiations, but during the past years the older girls have curtailed such measures and have tried to plan events which will encourage cleverness and artistry in the newcomers. The Tolo initiation, which provides opportunity for ingenious costume and action, is primarily used to discover girls capable of directing the Freshman play; and the purpose of the Freshman play itself is to create a sense of class fellowship by giving the new girls something to work out together.

While the Freshmen are becoming aware of themselves, they learn that every traditional event and every custom define the place and function of the different groups in the student body. It is the Y. W. C. A. which introduces Rockford to the incoming students, by assigning to every new girl, Freshman or upper classman, a Big Sister who writes to her, welcomes her, and sees that she misses nothing. Corridor heads help the Freshmen find the way to the Library, get them to bed at ten o'clock, and endeavor to start them in the paths of righteousness. During the first days the

Seniors wear dresses of their class color, so that Freshmen will allow them precedence through doors and up stairways, for Seniors should be treated with reverence and respect. But when Senior Day comes around in October, and caps and gowns appear in chapel, the dresses have lost their significance; the Seniors have long since cast formality aside, and forgotten their early demands for punctilious courtesy.

Senior Day is the first of the three days sacred to each of the three upper classes, and its exact time is jealously kept secret from the rest of the school—as secret as the intimacy of the group will permit. Every class has its peculiar symbol: the Seniors wear their caps and gowns to chapel for the first time, the Juniors plant their ivy, and the Sophomores build a bonfire and cast into it fagots representing their Freshmen follies. Every rite, every event during these days, from chapel speaker and service to the songs, fondly believed appropriate, with which the class serenades the college, are dear to Rockford hearts.

Meanwhile Freshmen have made their first acquaintance with the gymnasium during registration. Fleets of little tables appear in the Gym Annex, each provided with a professor who struggles pleasantly with Freshman programs. After this task is finished and the tables are folded away,

the gymnasium is used for any number of things, for besides filling its own athletic function, it is a ballroom and theater as well.

The whole-hearted interest in sports which grows from the keen feeling of class relationships has set up an excellent standard. The ability to work together, to rely on others as well as on oneself, and the pluck to see a thing through come unconsciously from athletic activities as they do from the work of Tolo and of Dramatic Club.

Sooner or later each newcomer is appointed on a committee for one of the dances given by Tolo Club. Every student belongs to this social organization; she may find herself painting long strips of paper with calcimine, then covering the scarred walls with these to transform the gymnasium into anything from a mermaid's palace to a colonial mansion, from a car-barn to a country-club, or even from an English castle to a Spanish hacienda. Everyone is expected to help in such community enterprises and everyone is expected to enjoy the results. And there has been no lack of opportunity for meeting the young people of the city, for at these Tolo dances the date committee provides escorts for girls who are unacquainted. Today Beloit College seems much nearer than it did seventy-five years ago, or even twenty years ago, when College Brief Books announced: "Two prome-

nades take place each year to which young men are invited." Young men are present very often now, for Tolo's dances and proms follow each other in pleasant succession.

Of such community enterprises drama is likewise characteristic. There is a small stage in the gymnasium inadequate for the demands of the large, ambitious group which puts on some half-dozen performances during the year. Since it would be impossible to produce *Troilus and Cressida*, *Becket*, *What Every Woman Knows*, and plays of this extent on so tiny a stage, the Dramatic Club has built a number of platforms and sections of steps which can be added to the stage when needed, and removed when the space must be used for basketball tournaments and dances.

On this transformed stage the Dramatic Club will soon be engaged with *Hamlet*, following a procedure unique because in Rockford's dramatic life the whole college participates. For an important play, members of every department in school are called into service. The students of art design the sets, construct and paint them; the costumes call for the ingenuity and talent of the class in costume design, for there is little enough money to be spent on these undertakings; and music is composed by students. Best of all, the members of the committees which care for lights,

shift scenery, handle publicity, and attend to the thousand minutiae of the production, learn a lesson in artistic integrity and in cooperative thought, although at the time they seem tangled in a maze of minor details.

There is so much going to and fro, so much busy-ness at Rockford, that it is hard to get a glimpse of all the students at once. They might be seen as a group during a fire-drill, when all file obligingly across the court into Adams Hall, or when they meet at dinner in the long dining-room in John Barnes Hall and have a discussion of whatever topics suggest themselves from the day's concerns, and, perhaps, dancing. The college as a whole, however, is best seen in the chapel, where house and town students and faculty may come together four times a week. Although attendance is by no means compulsory, the college is generally present, for this chapel hour reflects more clearly than anything else the closely integrated life of the group. At the same time these services link the studies of the college with the work of the world outside the campus. Speakers are chosen who skillfully set forth analogies to be drawn between the Rockford curriculum and the careers upon which the students are preparing to enter. Political, social, scientific, and industrial problems, the worldly counterparts of college experiences, are

discussed. Members of the faculty can often make their themes more relevant by speaking the college idiom. And finally, the students themselves express the undergraduate view in this service, for once a week, under the leadership of the Y. W. C. A., they take charge of "student chapel." The organist is a student, the speaker is a student, and other students furnish musical programs. Again, the Glee Club sings, or the drama class acts a miracle play, perhaps *Abram and Isaac*, or *The Deluge*, or *Herodes*.

The chapel is also used for class meetings and College Government assemblies. Here are held all the elections of student officers, here the music department gives its recitals, and here, at Christmas time, the community unites in the traditional vesper service, an hour of carols and candle-light.

The students of Rockford College believe that the events of their life are so closely interwoven that everyone in the community is involved in its happiness and must contribute to the harmony of its progress. Every member of the faculty and every member of the student body shares in the College Government Association, which is founded on this belief, and which tries to mould a complete life, to no phase of which is given undue emphasis. Minor offenses are quietly cared for by a committee whose chairman is the Vice-President of the

Association, and the more general problems of harmonious living are solved by a Board on which are represented the most important groups in college life.

Reports of this busy life are found in the *Purple Parrot*, the weekly newspaper. From a single issue we may learn that plans for a play or a dance are going forward, that an inter-class swimming meet will be held, that some member of the faculty has received recognition for an unusual piece of work. Perhaps a debating team is preparing to meet a team from another college, or perhaps some speaker has said something which should be put on record. Such articles and editorials are a clear, clean reflection of the activities in which college days are spent, and the picture is vigorous and colorful.

A criticism often advanced against the small college for women is that the life in such an institution is so sheltered, and the activities of the community are so complete within themselves that after graduation the student is at a loss, unhappy without the associations of college, and unsettled in her habits. It is true that the girls who graduate from Rockford miss the pleasant life of their past four years, but there is no girl who does not in her Senior year look forward to her work after college. The far-sighted members of the student

body, aided by the faculty, plan their activities and their study for the best interest of their future work. Every year there is an increasing number of girls intending graduate study on one or another campus; and for these various careers Rockford graduates have been well prepared by their under-graduate responsibilities.

Early in the Seminary's history the excellence of its instruction was apparent. The report of an examining committee declared with emphatic pleasure that "the great end of all their teaching is to elicit thought on the part of the learners, rather than merely to take them through a given number of textbooks." The college has amply fulfilled its early promise in its steady development since the days of Miss Sill's leadership. The force of her ideals and plans was long felt, and her successors tried to realize her hopes. Miss Martha Hillard was appointed principal to follow Miss Sill. She had been in charge of the finances of the Seminary, and during her able administration she put the school on a sound financial basis. Miss Anna Gelston, through a very short term of office, and Miss Sarah Anderson, who was the principal for six years, advanced the social standing of the Seminary. As a further result of Miss Anderson's efforts, the seminary course was omitted in 1891, and the name of

Rockford Female Seminary was changed to Rockford College in 1892.

In these same years two new buildings were added to the college property through the generosity of loyal friends: Emerson Hall, which is across the street from the campus and is now used as a Freshman cottage; and Adams Hall, which contains an art studio, class-rooms and laboratories, and on the lowest floor the comfortable rooms set apart for the use of the students from town. When Miss Anderson resigned, Miss Phoebe Sutliff accepted, not the principalship, but the presidency of Rockford College. Her administration was notable for its attention to scholarship.

In 1902 Miss Julia Gulliver began a term of office which lasted until 1919. Dr. Gulliver took account of the many professional openings for women and believed that a college for women should prepare its students to accept these new opportunities. She added to the curriculum courses in home economics and education, and also introduced secretarial courses. In 1911-1912 the Preparatory Department was closed. The trustees and friends of the college were alertly planning further improvement and expansion. In Chapel Hall, the large assembly room was remodeled and an organ installed to form the Talcott Memorial Chapel. Because of the interest of

Mr. John Barnes, who was president of the board of trustees, a large new dormitory was erected—John Barnes Hall. The college's record for scholastic endeavor kept pace with its physical growth. Miss Gulliver was an excellent scholar and philosopher. Through her appreciation for all things artistic and her aptitude in practical affairs, her students learned to value the liberal arts as liberal arts, and yet not to underestimate the worth of these new courses in applied art.

In 1919 the college entered a new era, for at this time the trustees offered the presidency to an educator thoroughly aware of the advantages to be found in the small college of liberal arts. During the eleven years of his office, Dr. Maddox has so advanced the curriculum, so improved the quality of the faculty, and so increased the material prosperity of the school, that Rockford has for the second time earned the name of pioneer college.

The atmosphere of a small college for women induces good scholarship, for some distractions attendant on co-education are minimized, and the students have a better chance to attain the concentration and singleness of purpose necessary to a good scholar. Moreover, the unity of interest in so small a group brings about valuable discussion outside of the classrooms; and this is as bene-

ficial as are the formal meetings. To some extent the departmental clubs foster this informal discussion. The various subjects which they represent, home economics, mathematics, languages, the classics, and the sciences, are made more attractive to the student who understands the relation of academic work to actual experience, and thus solemn courses in the curriculum become vital. Independent of any organization, however, discussions are brought up at the tables in the dining-room, or in the corridors, or in informal groups which meet in friendly rooms. One of the thoroughly debated questions of the year arose from a class in æsthetics: "Is the cost of art justified?" At the Senior table, in the Library, everywhere girls meet, such problems are rehearsed, analyzed, and applied to Rockford.

During the presidency of Dr. Maddox, the value of the curriculum has been greatly increased. Dr. Maddox, a leader in the educational field, has brought about three marked advances in Rockford's course of study: the better orientation of the younger students, the encouragement of independent research among the upper classmen, and provision for extension courses designed for adult education to meet some of the needs of the townspeople.

The required Freshman course, "The Nature

of the World and of Man," is popularly known as Orientation, and is "designed to stimulate thinking and to give students entering college a general acquaintance with the modern view of the world and of man and his place in it." This course aims to survey the natural sciences during the first semester, and the social sciences during the second. The Freshman is introduced to the theories and the procedure of intellectual and scientific leaders, and learns the relation which all these aspects of the physical and social world have to each other.

This plan of orientation at Rockford has attracted the interest of many other colleges. Some time ago an educational expert, making a survey of the curricula of several colleges of liberal arts, came to Rockford. She discussed the theory of the course with Dr. Maddox and with the members of the faculty in charge, and then she asked for an opportunity to talk with a group of Freshmen. Eight girls were quite informally placed at her table at breakfast one morning, and she quietly asked them what they really thought this course was doing for them. They were somewhat appalled at the question, but their answers were as pertinent as a professorial estimate. They agreed that their knowledge and vocabulary had been increased to an extent which enabled them to

read and discuss with interest articles regarding current scientific problems, that it was a splendid opportunity to acquire an understanding of things for which they would have had no time in the usual course of study. Clearly they felt that they might thus be kept from over-emphasizing the value of their major subject by the realization that all the topics which they were studying had a definite relation, each to the other.

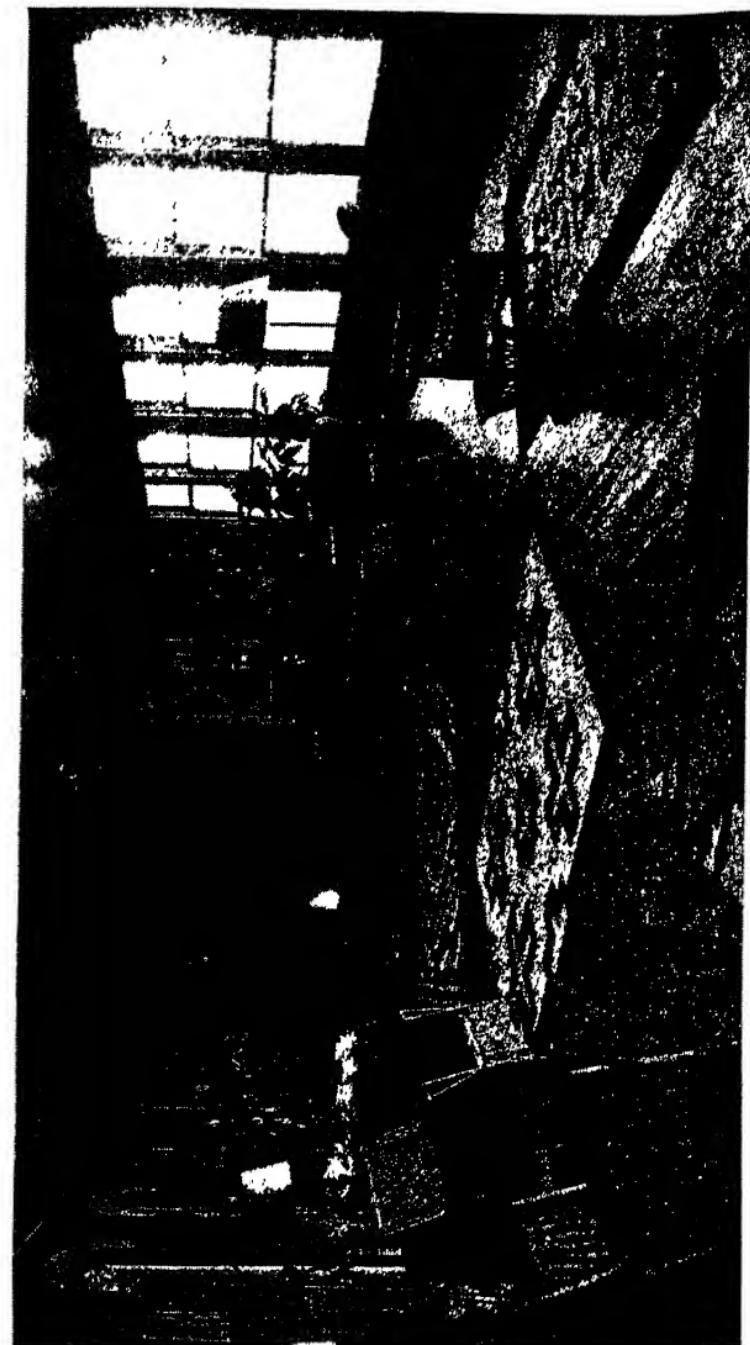
With this course as a preparation for advanced work and with others more specialized but similarly planned to induce correct attitudes for and habits of study, the upper classmen are capable of special interests and a scholarly method. In a certain history class, for instance, each member studies the events of the first half of the nineteenth century in France by reading the letters, memoirs, or diaries of an individual statesman of that period. She becomes familiar not only with the political events, literary standards, and scientific achievement of the times, but she knows the friends her particular statesman made, the details of his home life, the very streets on which he walked. Courses of this sort are excellent preparation for graduate study.

A student who desires special work in her major subject declares her desires to read for honors, and with the help of the faculty investi-

gates some particular problem. In June she takes an oral examination before a committee composed of members of the Rockford faculty and a visiting professor from some other institution.

High scholarship is given recognition in the Socratic Society. At the beginning of the second semester those girls who have shown scholarly interest in their studies, and have received grades which indicate superior work during the past year are elected to temporary membership in this society. Seniors who have maintained such a record throughout their first three years are elected to permanent membership. In June a second election is held, so that Seniors failing of election in February may still win recognition. Although election to this society is based strictly on the scholastic record of the student, leaders in extra-curricular activities are frequently members of Socratic. Leadership in the classroom is reflected throughout campus life, for Rockford demands a great deal more than popularity for its positions of honor.

Professors tend increasingly to discard textbooks and lectures, and, instead, to work from many different sources and to employ informal discussion in the place of formal recitation. Although the college library is limited in space, the most important new books are put into use im-



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mediately upon publication. By studying contemporary writings, students are trained to make critical estimates of their reading outside of their regular assignments as well as in class. The elementary class in philosophy studies Lippmann's *Preface to Morals* along with Plato's *Republic*, and the students are unconsciously learning the art of critical appreciation. The class in the Art of Poetry uses *The Woman of Andros* by Thornton Wilder in comparison with the original play of Terence, and will in this way estimate the artistic quality of each.

The Music Department of Rockford College has attracted many pupils from the surrounding section of the country ever since the early days. When the gymnasium in Sill Hall was first installed, it attracted much civic interest; and the Art Department has long been a center for the artistic activity of the city. Recently, courses offered by other departments bring many adults from the town into relation with the college.

The expanding program and renewed association with the city have made it apparent for several years that the college needs still more room for expansion. New buildings would crowd the campus, which has become more and more cramped as the industrial and business sections of the city have grown up around it. A railroad runs

between the river and the bluff which overlooks it, factories line the opposite bank, and Bluff Street has become a main thoroughfare which would cut through the campus if additional territory were purchased near the college. This part of town is radically changed from the peaceful neighborhood of seventy-five years ago.

It was with great satisfaction, then, that the trustees a year ago announced that through the aid of some friends of the college, a site had been secured on which a new plant would be erected. And in Middle Hall during the Commencement of 1929, the architect's plans for the proposed buildings, far more imposing than the old halls could ever be, were displayed in celebration of the tenth year of President Maddox's administration, a crowning event in the progress of the college.

As sincerely as in the days when the commencement speaker rejoiced in the Christian influence of the Seminary, the friends of the college today rejoice in the characteristic excellence of the girls who study here. There could be no community more democratic. Early in the fall each girl pays a fee into the student activity budget which eliminates the necessity for subscriptions to the literary magazine, *Taper*, to the *Purple Parrot*, and to the annual, *Cupola*. This also does away with club dues, and allows all plays, debates, and recitals to

be presented without charge for admission. There are no sororities, for there is no need of them. Many of the leaders among the students have received financial help from the Student Aid Fund, which is unusually generous. Finally, the critical attitude of young women living so close to one another, as penetrating as it is kindly, recognizes keenly the unimportance of non-essentials. Tolerance and good taste are sovereign virtues.

The small size of the college gives almost unlimited opportunities for the student in the field of her greatest interest. As she becomes more skillful, she is given more responsibility; and there is no failure more deplorable than that of the girl who has failed her trust. The captions under the Senior pictures in *Cupola* show that almost everyone has had the chance to assume leadership in some field, and, once finding the opportunity, has made the most of it.

The eternal moment of every year comes when the May Queen is crowned. She is the symbol of the character which everyone wishes to attain, and in her is vested all that is lovely, all that is perfect in Rockford College life. It is hard to set down coldly the qualities expected of the girl on whom this honor falls; but every spring when the Junior Class President holds May Queen elections, she reads, in the diction of a generation ago,

the ideals which from year to year create the future of Rockford College. "First, the May Queen must be a member of the Senior Class, having been at Rockford College for four years. Secondly, she must be an all-round girl, helpful, unselfish, co-operative, dignified and gracious. Thirdly, the Rockford College May Queen shall be the girl who is tolerant and versatile enough to be able to adjust herself to any group of college mates. Fourthly, she shall be strong enough to have changed college and student policy in a constructive way. Fifthly, she shall be the girl who is capable of realizing the responsibility that the title of May Queen entails. Lastly, she shall be kind."

The ritual, the secrecy, and the symbolism of May Party are as dear as they are familiar. The three girls who receive the highest number of votes are made known, but only the Junior President and the head of the Department of Physical Education know which of the three has been chosen. The three are photographed in the robe of the May Queen; they associate in all things so that there will be no hint of the identity of the real Queen, not even to themselves. On the day of May Party the last year's Queen returns, and finally, after a program of dancing, the procession appears. First comes the Freshman Herald,

then the Old Queen, wearing the crown of faded violets which she has kept from her own coronation. After her come four attendants, two Juniors and two Freshmen, and at last, the new Queen. The slow procession across the campus is short honor for the four full years of preparation for the Queenhood. The old Queen crowns the new Queen with fresh violets, and is crowned in her turn with forget-me-nots; then the ceremony is complete.

It is simple, this ceremony which means so much to Rockford girls, yet in its very simplicity lives the loving recognition and the perpetuation of ideals which have built a college.

\* \* \* \* \*

And when a sudden lull falls on the clatter in a new dining-room, our daughters will tell each other that the ghost of Anna P. Sill is abroad. It may be that they will speak the truth, for it is quite likely that the spirit of the woman whose living ideal is realized in them will move beside them in the college which long ago she brought to life.



# SCRIPPS

*By*

JEANETTE MCPHERRIN

Class of 1932



## VI

### SCRIPPS

The sun shines down with a pleasant warmth on the white rails of the riding-ring, and the supple red trunks of newly planted eucalyptus trees bend in the breeze. I sit on the upstairs sleeping porch of Clark Hall and watch a gay assortment of Pomona College Fords rattle down Foothill Boulevard on their way to the mountains. I would give my immortal soul to be lying on the beach in a backless bathing suit or sitting in a patch of shiny white snow over there on the top of Mount Baldy. I should even prefer hunting lizards in the desert with the Biology Class to composing a presentable essay on my college.

The town of Claremont is in the center of the fruit-growing country about thirty-five miles from Los Angeles. It is only a two-hour drive from the ocean, and the shadow of the San Gabriel Mountains falls over the valley from the north. It is just far enough away from the world to allow one to forget the hot crowded streets of Los Angeles and the red-and-gold movie palaces of Hollywood. Yet it is so near to the coast that one can remember the sound of the breakers.

Even the most ardent "young lady from Scripps" would be forced to admit that the weather is somewhat too warm for comfort when the college year begins in September, and it is certainly too damp for anything but an amphibian in the middle of January. One finds it hard to remember these things when it is late March and springtime, with a smell of ripe lemons in the air.

When I feel the hard tile floor under my feet and listen to the very real shouts of my fellow students, who do not seem to appreciate the opportunities for study which a quiet Saturday morning affords, it is hard to realize that four years ago Scripps College was only a dream. Our campus must have been nothing but a colossal vacant lot on the outskirts of the town of Claremont, a place where little boys played baseball and went home to dinner with sunburned faces and burrs in their stockings. Four years ago the present students of Scripps College were struggling through algebra and English courses in their various preparatory schools, and the white beards of our professors were falling on the tops of desks in colleges scattered all over the United States.

Remembering these things makes the quadrangle of big white buildings seem almost incredible. Things grow easily in this corner of the world, and the grass in our courts is as green as any four-

hundred-year-old English turf. There are tall palms waving above our roofs, soft-green pepper trees in our gardens and olive trees growing around buildings that did not exist last year. Scripps College looks as though it had always been here, as though it belonged to one of the best old families in Claremont. The founders of our institution believed that a beautiful place in which to live is an essential part of education. The student body began with one class of fifty girls, and it has grown only by the yearly addition of a new group of Freshmen. During the first two years classes were held in temporary quarters, but a new residence hall has held open its door to fifty more girls each year. Eleanor Joy Toll Hall was the home that was ready for the first class at Scripps in the fall of 1927. It was built on the model of the Mediterranean villas of the late Renaissance, and the later buildings represent the same style of architecture. It could not have been easy for those fifty girls, all strangers to each other, to come to a new college which had no spirit but their own and no traditions but those they were to build themselves. One cannot but feel that their task was made easier by the beauty of the place where they first met each other. It would be easy to make new friends in the quiet little Italian court of Toll Hall where the leaves of the

palm trees brush each other with a congenial sound and the voice of the fountain laughs as its spray falls into a gay basin of blue-and-yellow tile. One could not feel very homesick sitting before the broad fireplace in the Balch "browsing-room" with its arched windows of leaded glass and its soft blue-and-gold Spanish rug.

I had heard tales of the bleakness of college dormitories, and I have not yet recovered from the shock I received when I walked up to Grace Scripps Clark Hall at the beginning of my Freshman year in 1928. It is a simple, white stucco building with low, red tile roofs. The beauty of the hall is not dependent upon decoration or elaborate structure. Its charm lies in its simplicity and in the fact that it reflects the spirit of the landscape. The living-room and the small reception-rooms, "where one may entertain gentlemen callers," are furnished, as a home should be, with low, comfortable chairs and couches, fine pictures on the walls, little antique cabinets and tables, and a number of well-filled book-cases. The bedrooms are really more than just livable. Each girl has her own room, furnished with a desk, a straight chair, a lowboy and a hanging mirror of mahogany, an arm-chair and a bed without sagging springs. The up-stairs "browsing-room" is an informal living-room devoted chiefly to book-cases

full of interesting reading matter—a place where one may play the victrola and study the morning paper in pajamas. The students' kitchenettes, which were planned to provide us with a place to make fudge or afternoon tea, are usually employed during examination week for the questionable purpose of brewing midnight coffee. The hall is planned to let in as much of the outdoors as possible, whatever the weather may be. It is built around a central patio, which is one of the most popular spots on the campus. If Clark Hall has become famous for a lack of interest in the scholastic side of college life, the blame falls upon that small court. Who would wish to thumb the pages of an encyclopedia in the library when she could sit under the arcade and watch four slim cypress trees point upward to the sky?

When we left college for the summer vacation last June, the campus rang with the pounding of hammers and the grinding of cement-mixers. We were eager to see the finished products of the construction, but we were hardly prepared for the glory that awaited us in September. The new dormitory, Ellen Browning Hall, is larger than either of the others. From its little tower one may spy upon the whole campus, and the irregular line of its red roofs make a bright pattern against the vivid blue of the autumn sky. Strange desert

flowers and jagged cactus have sprung full-armed from the sandy floor of its inner court. In one of the little walled-in gardens at the back of the hall there is a most enchanting bronze turtle, who stands head downward on the side of the wall spitting a stream of water into a moon-shaped basin.

Janet Jacks Balch Hall, the new recitation and administration building, forms a startling contrast to the white frame house where our classes were held during my Freshman year. It is the center of the campus life, and the building itself seems to represent the spirit of the college. There are no hard wooden doors to shut it away from the world of outdoors. The sunlight touches the pavement of its inner courts and any adventurous little breeze may blow through an open archway and come out again on the other side of the building. The offices and classrooms open off the arcades which surround the courts, and one may walk from the street to the top of the building on broad red tile stairs without once going indoors. Since our chapel is not yet built, the vesper services are held under the high, beamed ceiling of the auditorium where we present our plays and listen to the sage words of visiting lecturers. There are rows of gumwood pews at the back and along the sides of the room, and fine paneling with sten-



ELEANOR JOY TOLL RESIDENCE HALL — SCRIPPS COLLEGE



ciled insets relieves the grey of the walls beneath high windows. The richly embroidered curtain which hangs across the stage gives color to the darker walls and floor. It is one of those fortunate rooms that are suitable for almost any occasion.

Even as I write I can hear the beating of hammers, which means that the fourth and last dormitory is under construction. The library building will also be completed by next September. Although the first students of the college have missed some of the privileges that will be enjoyed by the Scripps women of later years, we have seen the college grow up around us and have helped to establish its traditions. I believe that the students of long-established institutions can have no privilege greater than this!

Scripps College was not planned to be a complete institution in itself. It is one unit of an educational center which is to be known as The Claremont Colleges. Pomona College, the first unit of this group of colleges, was founded in 1888. It is a co-educational institution which, during its career of forty years, has developed the reputation of a high scholastic standing and a strong college spirit. Many of its professors are known all over the country, and its library and laboratory equipment are of the best. Five years ago there

were no colleges for women in Southern California. A group of men and women of the community, who take an interest in educational problems, saw this need and wished to establish an institution for women. They considered the two main types of higher education which this country provides for its women and realized that neither of them is entirely satisfactory. The universities, which are completely equipped and efficiently run, are so large that the individual student becomes lost. When there are several hundred people in each class, the student misses the individual attention of the instructor. In a very large dormitory she often fails to learn the valuable lesson of living congenially with a group of people. The small college, which provides opportunities for intimacy, cannot afford to furnish perfect equipment. The student is forced to choose between the more pleasant social conditions and a good education. The group of people who were considering the foundation of an institution for women in Southern California wished to establish a college that would be a mean between these two systems of education. This problem has been solved by the English universities, which are divided into many small colleges, each with its own faculty. The officials of Pomona College and the representatives of the founders of Scripps College decided to establish

a cooperative system of education at Claremont. Miss Ellen Browning Scripps of La Jolla, California, a woman who has long been known as a philanthropist and a person of great wisdom, offered an endowment for the founding of the second unit of The Claremont Colleges. A board of trustees was chosen, and Dr. Ernest James Jaqua was asked to be the first president of our college.

There are two things which a new college must always lack no matter how carefully it is planned. Only actual living experience and growth through generations of passing students can give it traditions; and only long lines of graduates walking down an aisle in caps and gowns year after year can give it its alumnae. The alumnae form a body very necessary to the life of an educational institution. They make up all the committees which attend to the things that no one else wants to do for a college. They build new swimming pools with their extra pocket-money and bring pictures to hang in the living-rooms of the dormitories. Since we could not have real alumnae, our trustees decided to provide a substitute. A group of prominent Southern California women were chosen to serve as honorary alumnae until a few classes of Scripps women should have passed their Senior comprehensives and won their B. A.'s.

The second unit of The Claremont Colleges is well on its way to completion. Before many years have passed the trustees hope to lay plans for the founding of the third institution, a college for young men. The colleges are to be run on a co-operative basis, as Scripps and Pomona are today. A student of any one of The Claremont Colleges will be able to take certain open courses in any other college of the group without paying an extra fee. The institutions will be able to share certain expensive equipment, and the students will enjoy the privileges of a small college and a large university at the same time. In my imagination I see the phantom students of myriads of unborn colleges strolling down College Avenue and stopping at the "Brown Mug" to drink the coffee of a hundred years hence. The Claremont Colleges may yet be the Oxford of the West.

Scripps College stands for the birth of a new ideal in American education, and the material emblems—its motto, colors, and seal—represent the same freshness of inspiration. When the beauty of Beatrice changed Dante's conception of life, he wrote the words, "Incipit Vita Nova." This has been chosen as the motto of Scripps. Our colors are the green of new leaves and the silvery white of the summit snows on the mountains. Upon the seal of the college is the figure of "La

Semeuse," a woman who sows the new seed that shall bring forth the harvest of wisdom.

In the words of one of our professors, college for us should be a creative experience, not merely a receptive one. Strong emphasis is therefore put on the element of expression in our courses. "This does not mean that Scripps is troubling itself over the recent chatter as to what is or is not 'vocational' instruction. All sound instruction has always in a sense been vocational. It has always recognized that its prime function was to get the student ready to do something—to hold his or her own in the ordeal that was to occur in the days when college had become a memory. Scripps has not attempted to be vocational in the narrow sense—as West Point is vocational or as a nursing school is vocational. It accepts on this point two ideas: one, that the first great step toward any form of successful mature life is to teach the student how to get at her own inner resources, how to call them into play, how to bring them under command; the second, that it is desirable for the student to experiment with her own first impression of her special talent, to test that impression and not to jump too hastily to the conclusion that she knows her mental predestination.

"Consequently Scripps encourages students to carry on, with faculty assistance, informal investi-

gations of any sort of life work that the student may think appeals to her. She is also encouraged to use her summers in furthering this investigation. If intimacy with the subject chosen confirms her preconception, well and good. If it produces a reaction and a loss of interest, then the informal aid of older people will be brought to bear, helping her to seek out other lines of interest."

When I made my debut at Scripps, the scholastic side of life was, to me, a strange and wonderful mystery. The professors, with or without the proverbial beard, all looked the same to my unpracticed eye. When I went to a class, it was not for the express purpose of listening to a lecture on history or science, but rather because "10:30 Monday, Wednesday, and Friday" was written on my little white card. After two years of sorrow and struggling I have at least learned the names of my courses so that I can write them in large black letters on the outside of my papers. I have gained a smattering of knowledge of the history and the great men of our Western Civilization, and I know everything about my professors, from their birthdays to their middle names. The opportunity to make friends with the faculty is certainly one of the most outstanding assets of the small college. Our professors are of the variety that invite one to tea on Sunday afternoons, and

they are not averse to lending their suits for a masquerade or a "take-off."

The curriculum of the college is divided into two sections: the supervised work of the Freshman and Sophomore years, and the coveted "advanced standing" of the Junior and Senior years. The first two years of college work are planned to give the student a background of general information and to cultivate in her the habit of reasoning, before she begins to specialize in any one field. The correlated course called the "Humanities" is studied in a double course from the beginning of one's college career until the end of the Sophomore year. After it is completed, the Junior who is fortunate enough to emerge unharmed should be provided with a knowledge of the history, art, literature, science, and music of Western civilization from its beginnings in far-away Greece to the present day. The finished Freshman has gained a few shining hours of credit in a course in biology. When she is a Sophomore she rolls up her sleeves and plunges into the weighty problems of a physical science. Another thing that our faculty believe is, that a college graduate should be able to speak fluently in one foreign language, and the brunt of their convictions falls upon these unhappy students of the first two years. The lower classmen try to smile over their Moliere and

pretend that college is play. To complete their course of the first two years, Freshmen and Sophomores may elect two half courses in composition, dramatics, applied music, or applied arts.

Freshman Humanities is devoted to the study of the Mediterranean Civilization. The initial requirement of the course is to learn Breasted's *Ancient Times* by heart from cover to cover, and base one's study of the ancient world upon its firm foundation. The course includes the literature, philosophy and art of the Greeks and Romans and the study of that great achievement of the Hebrew nation, the Bible.

Biology is the one inevitable at Scripps. A Junior-transfer may escape Humanities, but it is safe to say that no girl will ever graduate from this college without an acquaintance with the plant and animal world. Our Freshmen must all make their weekly trips to Biology Lab., learn the innermost secrets of frogs and turtles, and go on a camping trip to the desert to catch lizards and view the desert flowers in their native haunts.

The Sophomore Humanities cover the history and arts of medieval and modern Europe. One of the main features of this course is the study of the history of European music. The word music is almost always associated with the playing of instruments, but at Scripps we have studied fine

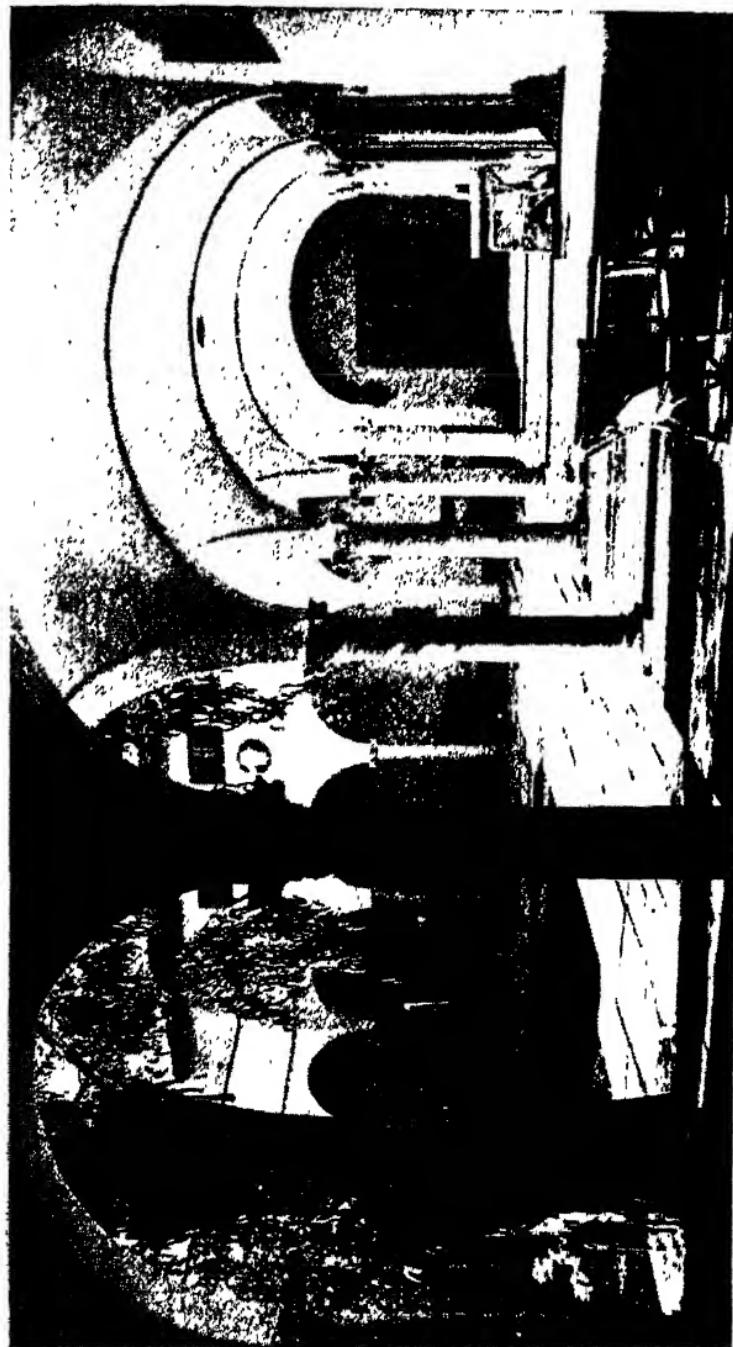
music as we have studied fine literature, and learned the lives of Bach and Wagner as thoroughly as those of Chaucer and Shakespeare.

At the end of the Sophomore year a student must take a comprehensive examination covering her first two years of work. One question deals with science, another with the field of Humanities, and a third is a review of some book that has been studied during the past two years. This examination should show that the student has gained a unified conception of her work and is prepared to hold advanced standing in the college.

Scripps College has no definite system of majors and minors. At the beginning of her Junior year each girl chooses a faculty adviser who teaches some branch of the work in which she wishes to specialize. She discusses her interests with him and plans her work for the next two years with his assistance. The advanced department of the college offers courses in five fields of study. The first of these is for the student who is interested in preparing herself for family life, teaching, or social work. It includes courses in psychology, the raising of children, the conducting of personal affairs, and the study of the family and the school as units of society. The department of history and economics sounds most awe-inspiring and important. It deals with the problems of nations

and classes and promises to explain the secrets of the economic world. This is almost too much for the comprehension of a lowly Sophomore still lost in Humanities. Scripps offers only two courses in advanced science. If one's scientific interests do not center around zoology or mineralogy, one must go to Pomona to pursue this branch of learning. The person wishing to study or create in the field of literature or art could take enough work at Scripps to keep her busy during two college careers. The most astonishing thing about this field of study is the fact that the very names of the courses are diverting. One could learn to write a novel or make a statue, contemplate the whole of French and English literature, and become versed in the ways of the theater and the publishing house without stepping off the campus. For the speculative mind there is the department of philosophy and religion, which opens the way to the understanding of man, his life, his civilization, and his mind. Since the curriculum of Scripps College is necessarily limited by the newness of the institution, almost all Pomona College courses are open to Scripps students.

A casual observer might think that athletics were somewhat neglected at Scripps. The tennis and basketball courts and a temporary riding-ring are the only athletic equipment on view on the



AN INTERIOR — SCRIPPS COLLEGE



campus. The founders of our college did not forget that physical exercise is a part of education. In a few years an athletic building will be erected in Alumnæ Park. We shall play hockey on our own field and dive into an open-air swimming-pool of bright-colored tile. These things could not be built until we had been given a place in which to sleep and eat, to thumb our books, and listen to our professors. Therefore the athletic activities of the first college years have had to be planned to fit in with a gradually growing equipment.

Before the trunks are unpacked in the fall, the devotees of the English national sport dust off their rackets and run down to the tennis courts to see how much their rivals have improved during the summer. The courts are full almost every rainless afternoon in the year. On the first night of college the mind of the basketball champion automatically classes the new students as forwards, guards, or centers. The equestrienne peers out of the north window to see whether the ring is still intact and telephones the stables to ask the names of the new horses. The classes in riding, tennis, and basketball begin the second week in the semester. The athletic instructor makes valiant attempts to persuade the tennis players to try a team sport, and vice versa. After a month or so of concentrated practice the inter-dormitory bas-

ketball and tennis matches begin. When the winners have proven themselves, and one has sacrificed all the skin on one's knees to defend one's home, the more important class tournaments are played. The games are well attended. It does not greatly matter who wins, because it is the Freshmen who yell the loudest in any case. The beginners' class in riding learns to trot gently around the ring, and its members limp home stiff but pleased with their prowess. The members of the intermediate class become very proficient at changing leads, and the advanced group are initiated into the mysteries of jumping and managing a five-gaited horse.

When Sport Day comes in January, even the most unathletic souls are curious to know which class has won the greatest number of points and who will get her spurs. The exhibition matches in tennis and basketball, played early in the afternoon, are masterpieces of form and team cooperation. At four o'clock the scene shifts to the riding-ring. The fence is lined with Scripps students escorted by a few enthusiastic Pomona friends and all the small boys in Claremont. The riding-classes go through drills, egg-and-spoon races, and games of musical chairs on horseback. They display their skill at jumping, put their horses through their gaits, and welcome blue ribbons

with outstretched hands. In the evening the entire student body crowds into the dining-room of Clark Hall for the Sport Banquet. Awards are given to those who have shown skill in athletics, and the winning class is announced.

Riding and tennis continue through the second semester, but basketball gives place to hockey. The Pomona and Scripps hockey teams play together on the Pomona College field. In February, when the winter rains are over and the first uncertain shoots of new grass appear, the golfers shoulder their bags of clubs and trudge up the road to the nine-hole golf course on Indian Hill. The greens are oiled gravel and the fairways are not faultlessly smooth, but one may spend a pleasant afternoon hooking and slicing balls and come home with one's enthusiasm undampened. In April the golf tournaments are finished, and the two best tennis players in Scripps go to Ojai to play in the inter-collegiate matches. These two events complete the athletic program for the year.

A course in plastic dancing is required of Freshmen. Twice a week they put on their costumes, which consist of a bright rag with a hole for the neck and string around the waist, and march to the recreation room to take part in the exercises which have lent so much grace to the forms of their upper classmen.

Our neighboring institution of long standing gives us more than its spiritual support and the right to attend its classes. What is the opportunity of using a Pomona College microscope compared to the privilege of bumping over the roads of Claremont in a Pomona flivver? The good will of Pomona's trustees is essential to our academic well-being, but what can compare with the thrill of a date for the football games? Almost every Scripps Freshman invents errands that will take her to the Pomona campus three or four times a day during her first two weeks at college, but she soon outgrows her eagerness and adopts an attitude of unconcern. The upper classmen give a dance to introduce the Freshmen to the men of our sister college. The social relationships of the two colleges are on an informal basis of give and take. The Scripps girls flutter their chiffons at fraternity proms and the Pomona youths don their stiffest dress shirts to come to the Scripps dances at Ellen Browning Hall.

Our campus is remarkably free from the cliques that usually infest college dormitories like mosquitoes in a swamp. The girls make close friends outside of their own classes. Although there are no strong barriers between the inhabitants of different dormitories, each hall has a character of its own. The best students on the campus live in

Ellen Browning. Many jokes have been made at the expense of its dignity and atmosphere of sustained concentration. The "Tollites" are the social buds of the campus. Clark Hall has become famous for its childish exuberance and its philosophy of living for the joy of today.

Scripps College is not an institution for any one type of girl in particular. The students that pass through its doors and study together in its library represent every type of American home from which educated people may come. The daughter of a wealthy family is given the opportunity of making friends with the girl who is preparing herself to earn a living. The small enrollment of only two hundred undergraduates makes it possible for a student to have at least a speaking acquaintance with every member of the college. I do not believe that there is a college in the United States where a girl of strong character or fine humor is more fully appreciated with less consideration for her material means. There is a community spirit in the halls which prevents any student from feeling left out. The shyest little Freshman cannot continue to feel homesick or forsaken for long when a yelling mob of Sophomores drag her into an impromptu game of "sardines" on Sunday evening.

The college makes arrangements for the stu-

dent who could not attend without earning part of her tuition. Twenty-three competitive scholarships, each carrying a grant of five hundred dollars, half the total expense for tuition, room and board, are assigned or re-granted every year to students who stand highest in the special examinations and who maintain the distinctive quality of their work. The girls who wait on table in the halls describe in such amusing detail their experiences in the kitchen that serving has become a coveted profession. By sitting in the office of a residence hall, one may shoot two Huns with the same bullet, for there one accumulates all the dormitory gossip with the reward of twenty-five cents an hour. The more ambitious student who wishes to earn a few coppers may preside over the library or tamper with the endless file-boxes in the Dean's office. The college also lends money to students without asking payment of interest. The founders of this institution wish for a spirit of unlimited friendship and cooperation, and their ideals have been realized in Scripps College.

I have spread my papers over every available inch of sleeping porch floor. The warm spring sun has gone to shine upon the broad plains of Russia. The darkness has covered the peak of Mount Baldy and hidden the long white rails of the riding-ring. I can see nothing but the round

yellow lights of home-coming flitters and two slices of the crescent moon through the leaves of a palm tree. There is a fresh scent of growing things in the air, and I know that the new life of springtime has begun.



# SIMMONS

*By*

PHYLLIS ABELL and KATHRYN F. SMITH

Class of 1930



## VII

### SIMMONS

One of the fundamental aims in higher education is the attempt to create a well-balanced individual—not a mere specialist in a limited field, but a well-rounded, well-developed personality, capable and independent. It is this same general trend of modern education that has led to the combination of two elements formerly considered hostile to and incompatible with each other: Art and Industry. The wisdom of this combination is everywhere apparent, and through its influence we have acquired an invaluable tool for controlling the destiny of machine-age industrialism, with its accompanying uniformity.

Every college venerates its founder, and Simmons College feels especially proud because John Simmons, with true vision and foresight, instituted a new ideal of education for women. The following extract from his will gives an expression of his own idea of what the college was to be: "It is my will to found and endow an institution to be called Simmons Female College, for the purpose of teaching medicine, music, drawing, designing, telegraphy, and other branches of art, science, and

industry best calculated to enable the scholars to acquire an independent livelihood." In 1867, when this will was drawn, the idea of feminine independence, encouraged by masculine sympathy, bespoke an interesting and original personality. John Simmons seemed somehow to have a pre-glimpse into the new future for women, and what is more he had the courage to put his theories into practical operation. Perhaps other people were possessed of the same benevolent day-dream of an enlarged field of service for womankind, but it required real executive imagination to overcome the inertia of the public in starting a new movement. It is for this broad, deep understanding of real needs, not generally recognized, and for his effort to supply these needs before they became acute, that John Simmons deserves the greatest respect. He was not following faithfully in the footsteps of other founders—he was breaking the way for new paths of economic activity with all the hardy courage of the pioneer.

Consider the outlook of a young woman of the 1860's. A cramped sort of existence it would seem now! The majority of women were employed in the endless search for a suitable match in the worldly sense of the word. A girl's economic success was measured by her ability to choose wisely in the marriage market. The more uncon-

ventional women might become teachers or dress-makers, but they were considered rather unattractive as a class, and their position in society, consequently, was not to be envied. Compare this prospect with that of the capable, educated professional woman of today, and remember that John Simmons was the first to offer this type of education.

The opening of Simmons College was small and select, being represented by "a dingy office, a desk, six chairs and some records" in the Simmons Building, located on the present site of the National Shawmut Bank. Facilities for education were by necessity limited, so that arrangements were made with the Women's Educational & Industrial Union for the acquisition of their School of Housekeeping; with Massachusetts Institute of Technology for instruction in scientific subjects; and with the Boston Normal School of Gymnastics for physical exercise. Simmons also cooperated with Harvard University relative to a School for Social Workers; with the Museum of Fine Arts in obtaining instruction in the history of art; and with the Children's Hospital and the Massachusetts General Hospital for the education of nurses.

With the occupation of the new building in The Fenway, about 1905, a wider field of activity

began in the development of Simmons College as it is known today. It is now the third largest women's college in America, with an average annual enrollment of between fifteen and sixteen hundred students. It has grown physically in its ownership of land and buildings; it has grown in the scope of its educational field; and it has grown immensely in spirit, in friends, and in vitality. In 1905 the college obtained the power to confer the degree of Bachelor of Science, and in 1910, that of Master of Science.

The professions now offered to students at Simmons are represented by the following schools:

Household Economics  
Secretarial Studies  
Library Science  
General Science  
Social Work  
Store Service Education  
Public Health Nursing  
Landscape Architecture

This last school represents the latest experiment in opening new fields of activity for women. It is directed in cooperation with the Lowthorpe School at Groton, Massachusetts. The courses of study in all of these schools lead to the degree

of Bachelor of Science for those who complete satisfactorily the prescribed work.

The "Simmons Ideal" represents the college as "a great wheel, the hub or core and spokes of which represent the liberal arts (English, history, language, and science) and the general area and rim, the technical studies. Lacking either, the wheel or circle would be incomplete; but so would either be incomplete without the other." So it results that the relation of technical to academic and cultural studies must find a nice balance in the creation of the successful professional woman. Technical training alone tends to produce the mechanical routine worker; academic training alone may create a highly cultivated yet impractical dreamer. The golden mean is that person who can acquire the breadth of vision and intellectual discipline that is the outgrowth of a course in liberal arts, at the same time absorbing the spirit of intelligent usefulness fostered by specific training for definite work. One's vocational education can then become a tool for unlimited application, a means to the higher end inspired by the contemplation of abstract truths. The student here is the resultant of two interacting forces.

The plan of work is similar for all the schools, although the manner of its working varies in accordance with the specific needs of each depart-

ment. The first two years are in general devoted to the liberal arts, the last two years becoming increasingly technical. The academic courses include English, history, biology, physics, chemistry, modern languages, economics, psychology, sociology, and mathematics. Special one-year courses are offered to graduates of other colleges, but such courses are very concentrated.

Let us now proceed from the whole to the unit, for the individual aims of the above-mentioned schools deserve some attention here.

The goal toward which the student of household economics is constantly working is something bigger than mere cooking or sewing ability. She sees the underlying significance of the family as a nucleus of society and of physical well-being as an essential foundation for intelligent and constructive progress in life. The School of Secretarial Training offers young women a wonderful opportunity to gain a working knowledge of one of the greatest factors of the modern regime, and a healthy respect for the great god Business. Too many women are utterly lacking in comprehension of the nature of enterprise, of the vast network of detail involved, and of the spirit of adventure that makes "big business" the important element it is in our present civilization. The training here acquired acts as an opening wedge into previously

unknown worlds. Let the purely technical schools train expert stenographers, typists, and accountants. John Simmons held the theory that more than manual dexterity goes into the successful professional woman. He rather hoped to develop in the college of his creation that quality which he himself possessed in such abundance—executive imagination.

The School of Library Science allows three years of academic work to one that is entirely technical. "The librarian is comparable to the middleman in business. Books are a commodity for which there is a public need, and the librarian is the go-between who makes this commodity easily available to the readers who want it. He must know his stock, his customers, and all the art of giving service." This is a delightful aim for one who knows and loves books. The technical courses are relative to the "physical book, its paper, print, illustration, binding, and the practical methods of taking care of it." A librarian must keep well informed as to what books exist, their value to the public, and the best methods of securing and preserving them for later use. As the library plays an important part in all communities, here is presented an opportunity to make one's vocation of real value to the community and a form of social service work for children.

The excuse, if any need be, for any kind of education is its ultimate benefit to mankind; and, applied especially to vocational education, the public need for skilled workers, is represented by "demand." There is a constantly increasing demand for woman scientists for Government work, in state laboratories, for public health work, research, and scientific work in hospitals, manufacturing plants, and the teaching profession. Hence the existence of the School of General Science. Business and science are rivals and partners at the very foundation of our civilization, so intelligent cooperation and understanding of the trend of the movement is a worth while motive to increased activity on the part of those students who wish to make scientific research their vocation.

The School of Social Work was the first of its kind to be established in this country. Its influence is widespread in community organization, family welfare work, medical social work, psychiatric social work, children's work, social research, and public service. The immigrant, the anti-social person, and the abnormal individual are studied with attempts at constructive work. Again we see the highest aim of the college—service to the community—manifesting itself in a really tangible way.

The Prince School of Store Service Education



MAIN BUILDING — SIMMONS COLLEGE



is practically a graduate school, although students who are qualified by business experience or other special training are admitted to it. The school aims to prepare teachers of selling, educational directors, and executives in personnel work. It is an especially interesting field for graduate study that has become popular with the growth of the large department store.

The Simmons College Bulletin furnishes an interesting statement of the basic theory of combining a college education and public health nursing. The college course gives a substantial scientific foundation which is essential to modern nursing, and it fits the graduates of the School of Public Health Nursing for positions in administration and teaching. It also enables high school graduates below the age required for admission to the best schools of nursing to begin professional training at once. The attention to matters of public health and sanitation is comparatively recent, and another "sign of the times." The School of Public Health Nursing illustrates in its own way the Simmons policy of "looking to the future yet keeping in touch with the past."

The latest addition to the college curriculum is a School of Landscape Architecture. This is a fascinating profession for the woman interested in art and creative work. The first two years are

spent at Simmons, the third year and at least one summer session at Groton, and the last year again at Simmons. There is every possibility of a bright future for further development within this school, when it has had the years of experience of the other schools.

Specialization in the various departments is similar to the system of majoring and minoring in other colleges. The freshmen start out together with the same foundation and academic background, branching off into the line of concentration selected. And there is not a little psychological value in "majoring" in one's vocation. The idea of working steadily toward a definite, worthy goal is a wonderful motivating force in bringing out the best that is in a student. She is not working for mere academic laurels, but for her chosen profession. Never do people seem happier than in applying themselves diligently to their proper work. Like Carlyle, Simmons tries to glorify work by combining art and industry, which might well be considered the practical application of Carlyle's own suggestion—"work in the right direction." This is an age of specialization, and as a result, the workman requires training for his particular job, as well as a generally good education.

The very nature of the college work at Sim-

mons presupposes a type of young woman of healthy ambition and a somewhat serious purpose. Every college has enrolled a great diversity of types, with a widely varying range of motives for attendance. The college is proud of some; others are termed "unrepresentative"; but the girl whom Simmons honors is the one most nearly approximating the Simmons "ideal"—the girl who is going to get the best in life because she has put her best effort into its attainment.

Simmons does not offer the social prestige of the older form of college. Social prestige, in fact, is rather incompatible with the aim of the college, which might well be considered the essence of democracy. For this reason there are no sororities among the students, as they are believed to create cliques and stratas in collegiate society. There are a number of clubs, however, including religious clubs, an athletic association, a glee club, an orchestra, a science club, a poetry club, and a branch of the Y. W. C. A. As a recognition of honor marks in nontechnical studies, Simmons has an honor society called The Academy, the requirements of which are the same as those of Phi Beta Kappa. This club represents academic interests at Simmons, being of the opinion that the "cultivation of the mind is food for the body"; and "man does not live by bread

alone." Utilitarian philosophy finds its antidote in The Academy.

The *Simmons News*, published weekly, is a centralizing agent in the unification of the separate departments. The paper represents the combined opinions of the college, reflecting its activities as a whole. In this way it is a tangible manifestation of that ghost-like and elusive "spirit" of the college. The *Simmons Review* represents alumnae interests and is of a more literary turn than the *News*, encouraging the college poets with occasional poetry contests, and otherwise supplying an outlet for self-expression. The other publication is the customary yearbook, containing those near-likenesses of Senior friends, and a broad panorama of college life as it is seen with a year's perspective.

What of the girl who gives up her career for marriage? Looking at the question from a utilitarian point of view, there is always to be considered the comfortable mental state of the person who is economically independent. The money worries of a young woman left a widow are reduced to a minimum by the Simmons type of independence. She can lend a hand, in case of hard times, and by her intelligent understanding of the hazards and problems of business, be a true "helpmeet." Nothing increases one's own self-respect so much as the ability to *do* something.

There is another more theoretical value to be obtained from technical training of the faculties. Just as men require considerable exposure to culture to develop to the fullest extent all their faculties and produce in them a "well-tempered" personality, so do women require the element of practicality to stimulate their minds to new fields of thought, thereby widening their horizon of activity. As culture is the prelude for the business man, so is some knowledge of business theories a fitting prelude for the married woman. A little business consciousness would have made a real woman of Nora, and *The Doll's House* a happy home.

Few of us are so unimaginative that we do not occasionally dream of the sudden acquisition of a large fortune, inherited from an unknown uncle in the approved manner of popular literature. Then comes the dull thought of practicality—that wealth entails responsibilities if it is to be made an intelligent tool instead of a mere luxury.

Scientific methods are readily adaptable to the home. The librarian can guide the reading of the smaller home group by the same carefully chosen plan as she can influence the larger group. The methods of home economics are particularly applicable to the home. We are all familiar with the parable of the talents of biblical fame, and

who of us has not deplored the stupidity of the man who concealed his talent? So it is in the case of the married woman. Marriage offers a new field for the development of previously acquired talents. No one is expected to preserve her talents intact for presentation on the Judgment Day. Committee and club work, church and charitable work demand women with talents to spare. There is little room in the everyday world for intricately carved ornaments. The World War proved beyond a doubt the value of trained minds and hands in the service of the Government. That is constructive patriotism of the highest sort. The professionally trained woman who marries is far from an economic loss.

Thus far we have been considering what Simmons College is able to do for the individual girl and for the education of women in general to give them the means of living serviceable and happy lives, and of understanding the significance of "life in the round" in all its modern complexities. Perhaps it would be interesting to see what the Simmons graduate actually does accomplish, to justify this education for life.

The average graduate is supposed to be ready to adapt herself intelligently and constructively to a position of some responsibility, without the necessity of spending more years in "learning the

business from the ground up," according to the old-fashioned type of training. She is ready to work creatively toward the advancement of business and social work, rather than merely functioning and falling in behind the van of what others are doing.

#### THE SOCIAL GROUP.

Graduates of the School of Household Economics, for instance, are not only self-supporting women, but they are also contributing an appreciable share toward educating other women in making fine homes and rearing healthy children. One graduate is described as "resident head of the practice cottage in which children from the mountain homes of Kentucky are taught the fundamentals of sanitary living." Others conduct classes in various community clinics for teaching mothers the correct diets and exercise necessary to build up under-nourished children. A number of graduates are connected with welfare work in large institutions, some conducting lunch-rooms, others teaching sewing and cooking, and still others organizing clubs of women and girls for intelligent and pleasant home-making.

An increasing number of girls from this school are realizing the importance of specialized dietetic work, and are identifying themselves with clinics,

schools and hospitals as dietitians. Their contribution toward the improvement of community health is widespread, both through their treatment of actual cases which need attention, and through their educational work with the home-makers of many towns and cities throughout the country. Thus, graduates of the School of Household Economics seem to be closely identified with the physical health and well-being of the community.

Graduates of the School of Social Work are really dealing with many of the same problems that confront the Household Economics group, but their primary consideration is assisting the individual to adjust himself to society, and promoting relationships between various social groups. For example, former students are engaged in such work as the following, which is quoted from a bulletin issued by the school: "social service connected with settlement houses and other neighborhood activities; the promotion of helpful relations between employers and employees; work with immigrants; the organization of resources in work with families; medical social service; state and private agencies for the care of children; school visiting; protective work with girls and women; the education of the handicapped; work with of-

fenders on parole; recreation for enlisted men; home service of the American Red Cross."

The general effect of the work of graduates of the School of Social Work is to lessen existing social evils, to prevent the occurrence of others, and to adjust the relations between the various social groups, both small and large, particularly as they affect the individual and the family.

The work of graduates of the School of Public Health Nursing is also closely connected with that of the two schools just described. Its highly specialized nature is suggested by the name of the school. Upon graduation from the five-years' course required in Public Health Nursing, students receive the degree of Bachelor of Science, the diploma of the Training School, and, upon completing state registration, a certificate in Public Health Nursing. They are also eligible as members of the American Nurses' Association, the National Organization for Public Health Nursing, and the Nursing Service of the American Red Cross.

Naturally, a woman who is to specialize in the field of Public Nursing must qualify first of all as a professional nurse. But her work goes beyond this as she specializes in the various forms of public nursing, such as child welfare work, tuberculosis nursing, industrial and visiting nursing, and

nursing under city, state, or Federal authority. There are fewer graduates from this school than from the Secretarial, Library, or Household Economics Schools, for a long period of intensive study and training is required before the degree can be granted. On the other hand, a small number of graduates have it in their power to do a tremendous service in the field of Public Health Nursing.

We have already seen the social function of the Library School, and this function is at its highest in the field of library work for children. A librarian must have a sort of bird's-eye view of the whole field of knowledge, and she must be able to cooperate intelligently with modern theories of the fundamental importance of the early guidance of children along educational lines. The position of children's librarian, then, is one in which many graduates of the Library School have become interested. Other positions occupied by graduates range in scope from work in public or private libraries to the organization of business libraries or scholarly work with rare books. An intelligent and sympathetic librarian can be of unlimited service in placing intellectual and practical knowledge within the grasp of the men, women, boys and girls of a community.

## THE BUSINESS GROUP.

Probably the Secretarial School represents to most people the type of education for which Simmons stands sponsor. To be sure, the number of Secretarial graduates each year is large in proportion to the total number, forming, roughly, as much as twenty-five per cent or more of the total. But, although there are a good many women from this school actually working in the business world today, still they should not appear to represent Simmons to the exclusion of the others.

The field for secretarial work is varied and fascinating, for the actual mechanical skill of the graduates is really only a tool which is used toward larger and more constructive ends. Women who have received the B. S. degree in the Secretarial School are holding business positions today which involve a high degree of responsibility. The various types of positions open to graduates may be roughly classified as business, educational, individual, and institutional.

One especially interesting position held by a graduate is that of secretary to a member of the American Embassy in one of the European countries. Another girl became secretary to an admiral in the United States Navy. Some graduates have used their secretarial training as a means toward

advancement in journalism or publishing work. In short, the girl who has been thoroughly trained as a secretary at Simmons has open to her infinite possibilities for advancement toward supervisory and executive positions.

The general aim of The Prince School of Education for Store Service is to train women to administer store service in such a way as to adjust the retail store to business conditions on the one hand, and to the needs of the public on the other. The service given by graduates takes several forms, including teaching the principles of store service to store workers and to students; personnel work among employees; research in merchandizing, advertising, and office training; studying and perfecting scientifically the actual systems in stores; buying; and the training of floor managers and assistants in the intelligent performance of their work. Through these channels the Prince School aims to make the retail and department store serve efficiently and helpfully as a connecting link between the producing function of business and the consuming function of the public, so as to eliminate poor methods and wastefulness of money and services, and generally to adapt retailing methods to the changes in modern business and living conditions.



DORMITORY CAMPUS — SIMMONS COLLEGE



### THE SCHOOLS OF SCIENCE AND LANDSCAPE ARCHITECTURE

The work performed by graduates of the School of General Science is not so easily bounded and defined as that of the graduates of the other schools. Science has been regarded until quite recently as a field of activity for men rather than for women. But during the World War women first showed their ability to work as technical chemists, as biologists and as physicists; and since that time their contributions to the scientific field have increased. Women graduated from the Science School of Simmons are occupying today such positions as these: research assistants in medical schools, hospitals and institutions; employees in Government laboratories; research assistants in work on sanitation and other social problems; teachers of chemistry, mathematics, physics, biology and general science. The number of graduates of this school is not large, the average falling at about ten each year. It is very possible that more girls will become interested in scientific research as time goes on, and that the scope of the school will increase. As matters stand now, those who have completed the course are working very creditably in the scientific field.

The results of the recently introduced course

in Landscape Architecture really cannot be measured at all as yet, and it will probably be several years before it can be proved whether or not this field is a suitable and profitable one for women. The prospects seem encouraging, and Simmons would not be living up to the ideals of its founder did it not encourage experimentation along new lines. The very founding of the college was highly experimental, and successfully so, it proved. But conditions must not be permitted to become static. Only by continuing its pioneer service in education can Simmons justify its existence to the highest degree.

\* \* \* \* \*

There is a functional and interacting relationship between Simmons, the work of the graduates of the college, the business and social fields, and the modern educational movement.

One way in which the college proves of real service to Boston and to other Eastern towns and cities, as well as to the students themselves, is through the medium of practice work. During the Senior year the girls in most of the schools gain actual experience in meeting and familiarizing themselves with the various problems that are apt to come up in their later work. In the School of Social Work most of the last year is devoted to field work in the clinics and settlements of Boston,

so that the students, while still under active supervision, are testing the training they have received, and at the same time rendering service in the social field. Similarly, a period of two weeks, usually coming just after the spring vacation, is set aside for field work by Library students. The girls from the Library School are sent to work in many of the nearby towns, as well as in other Eastern states. Usually a few are located at the Congressional Library at Washington, D. C., and still others in the Public Library at Boston.

In the Secretarial School, the practice work is not concentrated into a single period, but is spread out to cover one day a week over a period of ten weeks. Students receive their practice training in large business houses and institutions in or about Boston, such as Harvard University, the Roger Babson Institute for Business Research, large financial and banking houses, department stores, and manufacturing concerns. By means of this policy of practice work, the college is able to obtain first-hand information as to what business men actually require of a secretary, and is able, consequently, to make intelligent changes in the curriculum to meet new demands. As a result, there is a minimum of danger that the college administrators will wander from actual conditions in pur-

suit of theoretical ideas of what education ought to be.

Naturally the course in Public Health Nursing is mainly practical, after the first two years of general training at the college. A large proportion of time is devoted by students in the Prince School to actual work and observation in the large department stores in Boston. The program outlined for the Household Economics School includes opportunities for observation of the methods followed in large schools and institutions in dietetic work, lunchroom management, etc.

Practice work prepares the student to fill her position after graduation with intelligence and efficiency. Through her the college can study the merits and defects in the plan of education which it has outlined, and can adapt itself to conditions as they arise. By so doing, it also contributes to the field of vocational education, for not a few colleges, as well as high schools, are watching Simmons with interest, and adopting some of the principles of education which have been found valuable and worth while at Simmons.

The college has been fortunate in its contacts with the fields of business, social work, and education, having won their good will to the extent that a large number of organizations appeal immediately to Simmons when they are in need of girls

to fill positions. Each school keeps in close contact with its graduates, and acts as a connector between them and employers who are seeking help. The heads of the schools make a sincere effort to find the type of position in which each graduate will do her best work, and to put employers who appeal to the college in contact with the type of young woman they are seeking. As a result of their efforts, by June of each year the majority of girls who are graduating have already made definite arrangements through the college for their future work. One of the finest results of Simmons training has been in the case of foreign girls who have studied here and then taken back to their own countries the benefits of their new conception of community service. In addition to graduate positions, a good many part-time positions which fall in with the various fields of study are open to undergraduates both during the school year, and during the summer months.

Simmons is not a wealthy college, and it does not fall heir to the enormous bequests that seem to drop from heaven upon some of the Eastern universities. But from many of its graduates it receives a gift of service which is of incalculable value. Among the heads of schools and the faculty are women who graduated from Simmons during its pioneer days, and who have studied and

worked until they were able to give back in even richer measure the benefit of the early training Simmons had given them. The ideal of an organized body of alumnae behind the work of a college finds practical expression in the case of Simmons, in an endless and fruitful circle of give and take. When graduates give back to their college a tribute of services, a closer spirit of co-operation results than if they gave money alone. The New Wing which has recently been added to the college building in The Fenway is an ever-present reminder of the fine spirit in which the graduates, the students, and the administrators of the college worked together to extend the scope and the beauty of Simmons. On the other hand, no institution can be run with ideals alone as capital, and as Simmons grows more mature and more firmly established, perhaps the lessening of financial problems will permit of still greater flexibility of function.

The following paragraph, quoted from a statement of the Corporation of the College, gives an idea of the place such a college as Simmons ought rightly to fill; and at the same time it accounts for a number of deviations in a strictly literal interpretation of the will of the founder:

"The field of vocational education can never be static. New forms of training will be needed,

and some of the older forms may find adequate provision under other auspices. It is the chief claim of this college that in training women for self-maintenance it has been furnishing to the community a body of such trained workers as the community has needed, and has in many cases shown that new forms of training were of special service to the community; and in the second place, it has directly enlarged the scope of woman's place in the economic world."



SMITH

*By*

JANE STEWART

Class of 1930



## VIII

### SMITH

Sophia Smith, who gave her name and money to the founding of Smith College, was born on the twenty-seventh of August, 1796, in the town of Hatfield, Massachusetts, a small but prosperous member of that group of Connecticut river towns of which Northampton was the first, in point of time (1654) and importance. The Smiths of Hatfield were among its most prosperous and respected citizens. From Samuel Smith, who came from England in the early days of colonization (1634), Sophia was descended in the direct male line; from another branch of the same family came Mary Lyon, the founder of Mt. Holyoke Seminary and College. The sons and great-grandsons of Samuel Smith prospered well; and when Sophia's father died in 1836 he left \$10,000 to each of his four surviving children—a far larger sum in those days than it seems today. Joseph married; Sophia continued to live in the home-stead with her eldest brother Austin and her younger sister Harriet, who was always more vigorous and assertive than Sophia, and managed all the significant details of both their lives. Sophia's

meekness and dependence were further encouraged by the dominating personality of her brother Austin. Harriet's death in 1859 shocked both brother and sister into a recognition of the uncertain nature of life; as a result, each made a will leaving all property to the other. Austin, however, was of that sanguine temperament which causes a man to suppose that he will never die—"at least, not for a long time"—and it is probable that he considered this will only as a temporary expedient. Like his uncle, Oliver Smith, who endowed the Smith Charities and the Smith Agricultural School in Northampton, he was a bachelor with frugal habits and an uncanny instinct for making money. His frugality extended to public affairs: he thoroughly disapproved of the extravagance of public education, even to the extent of introducing a resolution into town-meeting forbidding all instruction in the public schools except reading, writing and arithmetic. By the dramatic irony of Fate, it was his money which made Smith College possible. He was suddenly taken ill in a hotel in New York, where he had gone to continue his successful speculation, after the panic of 1857; and he died there alone, March 8, 1861, refusing to the end to believe that he was ill enough to have his friends summoned.

His death left Sophia Smith completely alone,

and completely at a loss to know what to do with this large and unexpected legacy. She was a pious woman, perhaps even more dependent than most of her universally pious contemporaries upon the solace of religion and the advice of its ministers, and it was but natural that she should turn to her minister for guidance at this crisis. On May Day morning of 1861, she interviewed the Reverend John Morton Greene, the young pastor of Hatfield's Congregational church, in his study, and begged him with tears to advise her how best to discharge the responsibility which her fortune laid upon her.

That day marks the real beginning of Smith College. Sophia Smith gave her money, but John M. Greene gave his faith and his ideals, his courage and his belief to the founding and the fostering of a college for women. Students today, when they go to chapel or concerts in John M. Greene Hall, are little enough aware that the building was named for the spiritual, if not the real, founder of Smith College; but the centenary of his birth, which was celebrated this past year is proof that his part in the life of the college has not been forgotten. The cause of education was dear to the heart of this young New England pastor. From a Hadley farmhouse, encouraged by his mother's belief in the value of education and in his ability

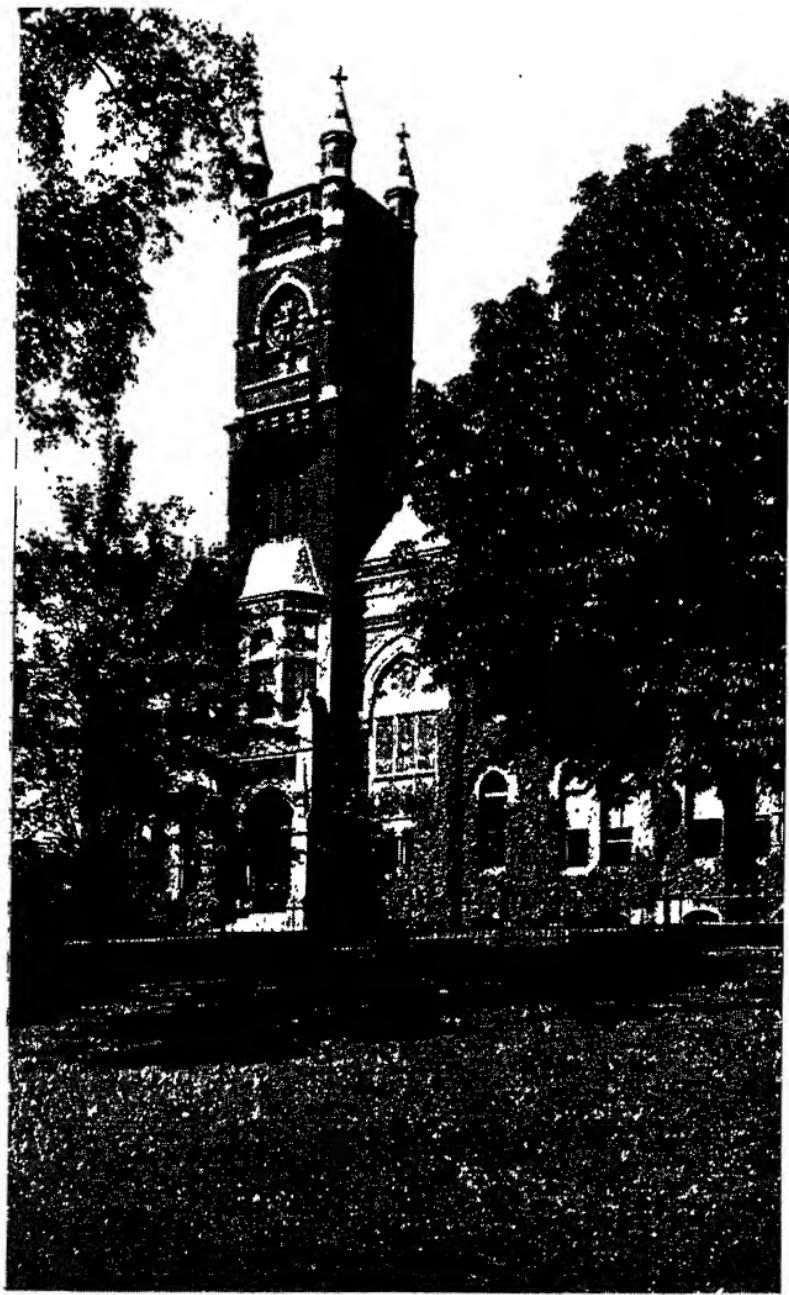
to make use of it, he had gone through Williston Academy and Amherst College, and had later married a graduate of Mt. Holyoke Seminary. He said concerning his opinions on the higher education of women: "I can not remember when I did not hold and advocate these views. I was born with them written on the tablets of my mind. Time does not efface them, but makes them more distinct and convincing." It is to this man, himself a student of Plato, strong in the faith of his idealism, that we owe the Idea of the College—an Idea which has materialized beyond the conception of the man who first saw it in vision. When Sophia Smith asked his advice, his only thought was to further the cause of education. His first impulse was to benefit the institutions from which he and his wife had gained so much; but finding that Miss Smith had an inexplicable prejudice against both Amherst and Mt. Holyoke, he prepared instead two plans: one for the endowment of a new college for women, and the other for establishing an institution for the education of the deaf and dumb. Miss Smith was in favor of the first plan, but when her pastor received no encouragement from the presidents of existing New England colleges, who agreed in condemning the plan as "foolish," "hazardous" and even "wicked," he felt that he had to advise her to leave her fortune to the home

for deaf-mutes. Smith College had apparently died at birth.

Seven years later, however, the proposal of John Clarke to establish a school for deaf-mutes in Northampton, rendered Sophia Smith's endowment superfluous. Dr. Greene, in the meantime, had kept alive Miss Smith's interest in the higher education of women, and when he heard of the Clarke School he wrote to her at once: "You may become to all time a benefactress to the race. I refer to the endowment of a Woman's College." The Idea of the college again became manifest, this time with added vigor. Mr. Greene wrote out a careful plan of a college and used all his persuasive powers to induce her to incorporate it into her will; this time he was aided and abetted by Professors Tyler and Julius H. Seelye of Amherst. Finally, after prolonged consideration, Sophia Smith decided to devote her fortune to the founding of a college "with the design of furnishing for my own sex means and facilities for education equal to those which are afforded now in our colleges to young men." Smith College was a potential fact. The new will stipulated that the college should be located on the main street of Hatfield. This Dr. Greene considered unwise in the interests of both health and privacy, and for the two years between the writing of this second

will and Sophia Smith's death in 1870, he devoted much of his time and energy to urging Deacon Hubbard to persuade Miss Smith to change the site of the college to Northampton. This Deacon Hubbard accomplished, and to him also we owe the substitution of the name "Smith College," for the original "Sophia Smith College."

Sophia Smith died on June 12, 1870. Within nine months a board of trustees was incorporated and chartered by the state; within three years L. Clarke Seelye had accepted the presidency of the new college; and within five years Smith College was opened to the first class of fourteen students. These things were accomplished in the face of insufficient funds and of general public disapproval or indifference. Indeed, when L. Clarke Seelye, then a brilliant young professor at Amherst, was first requested by the board of trustees (of which his brother Julius was a member) to become president of the new college, he definitely rejected the proposition. His reason was that the available funds (about four hundred thousand dollars) seemed insufficient for the establishment of a real college, and he had no desire to become president of a girls' finishing school. After two years' reflection on his part, and two years' accumulation of funds by the board of trustees, he accepted the second offer, and threw himself heart and soul into



COLLEGE HALL — SMITH COLLEGE



what was to be his life's work—and miraculous achievement. Smith College is stamped in countless ways with the personality and ideals of her first great President; the college would not be what it is today had it not been for his early and long struggle against difficulties and disapproval and misunderstanding on every side. At his inauguration the college boasted of three buildings, two teachers and one prospective student; shortly after, another prospective student wrote that her father had been told that he would buy her a coffin before a diploma. In spite of all these discouraging signs—kept continually before their eyes by satirical and violent newspaper articles—the President and the board of trustees went on with their plans.

The one point on which they were clearly determined was that Smith should be a *real* college—not another Seminary for Young Ladies, of which Massachusetts already had a large supply. Toward this fixed determination all the policies of the college were directed. Many of these policies, therefore, were molded rather by a desire to answer the usual objections to higher "female education" than by any revolutionary educational theories; but in their wise and liberal tendencies they have been carried out to the present day. During those early years it was repeatedly and

vehemently declared that young ladies were not fit for the education which their brothers received: first, because their minds were not equal to it; second, because their health could not stand the strain; or third, because it would destroy their womanly qualities and make of them inferior imitations of men.

The one final answer to the first of these objections was to maintain the college's scholastic standards on a level with the best "new England colleges for men" (for the New Englander, there were no others). To show that the prospectus of Smith College meant what it said about equal educational advantages, the President began by asking for the same entrance requirements as those of the men's colleges (which now seems too modest an ambition!); and for some time he rigidly adhered to this practice, although it meant that the poor damsels must know their Greek and algebra at a time when it was difficult to find anyone to teach it to them. The maintenance of high academic standards had been specified by Sophia Smith in her will. And two other features which assisted in destroying the popular notion that Smith College was a college only in name were mentioned by John M. Greene as being her wish, namely, the appointment of a man to the presidency, and the appointment of both men and

women to the faculty. President Seelye persistently refused to encumber the college with a preparatory department, as the town of Northampton desired, for although such a plan would have relieved the poverty which added to the difficulties of those early years, it would inevitably have lowered the scholastic standards.

The first four years of the college were answer enough to the objection that young ladies were incapable of learning what their brothers knew, although even at the end of them President Eliot of Harvard took a somewhat dubious and patronizing tone in his commencement address, which filled with ire the breasts of the eleven young girl graduates. These determined young ladies had successfully completed as severe a course of study as was offered in New England; indeed, the Amherst professors who came to Northampton in the early days to assist the resident teaching-staff, pitted their Smith and Amherst classes against each other, and reported that in general the young ladies of Smith were by far the better students—which is not surprising, in view of their determination to prove themselves as pioneers.

The second common objection to the college—that the health of the young ladies would suffer—was regarded more seriously by the authorities of the college. Many features of college life were

directly or indirectly aimed at the safeguarding of health: the cottage system of dormitories, considered a more wholesome way of living than in one big hall; the famous "lights out at ten o'clock" rule, which lasted until ten years ago; and the gymnastic work, which began as ladylike dumbbell and wand drill in long woolen skirts—all originated in careful hygienic planning. The health of these first eleven graduates was above reproach; their womanly qualities, their feminine charm, seemed to be unimpaired; their scholastic achievement was high. Smith College, to the discerning, had justified its existence.

The rest of the history of the college is one of remarkably increasing expansion in every direction—an expansion that has been watched and guided by wise eyes and hands. There have been three administrations. President Seelye requested to be retired in 1908, when he had reached the age of seventy, but was persuaded to remain for two years longer at the head of the college which he had already piloted with amazing success for thirty-three years. The contrast between the college as it was at the beginning of his administration and at the end is striking, even if one speaks only in mere numbers: the students had increased from fourteen to one thousand six hundred and thirty-five, the faculty from six to one hundred and

twenty-two, the buildings from three to thirty-three. There is not time here to record the events of that long and triumphant career: its achievement is obvious. President Seelye has himself written the story, with consummate modesty and self-effacement, in his *Early History of Smith College*. There the accumulation of the many details: the two revisions of the curriculum, always expanding and growing more flexible; the incorporation of the separate art and music schools into the college course; the organization of the Alumnae Association; the difficulties with the Forbes Library, resulting in the erection of a college library; the revision of the entrance requirements, first to a certificate system and then to examinations by the College Entrance Examination Board; the constant building up of the college's resources and funds, by gifts, investment and careful management—all these show in part how the growth of the college came about. But most important of all are the fidelity and ability of the teachers and of the President, whose services to the college in its formative years cannot be overestimated.

When President Seelye retired, the college had become a huge, almost unwieldy, and constantly growing thing; it was President Burton's task to bring under complete control the young giant which his predecessor had raised from dragons' teeth.

In order to provide more teachers and to pay them properly, President Burton undertook a difficult task—more difficult than it would seem today—the raising of a million dollars. He carried this through successfully with the enthusiastic aid of the alumnae, and was able to build a much-needed laboratory building for the biological sciences, as well as to improve the quality and numbers of the teaching-staff. He reorganized the business administration of the college; he made arrangements for the adoption of the “New Plan” of entrance by Comprehensive Examinations; he carried through a successful revision of the curriculum to a “thorough-going group system of directed electives.” When all this important reorganization was well under way, Mr. Burton was suddenly called to the presidency of the University of Minnesota. The loss to the college, however, of a president of such energy, enthusiasm and charm, was amply compensated for by the election of William Allan Neilson, then a professor of English at Harvard, to the presidency which he occupies today.

President Neilson entered into office in the troubled days of the war. During that time, while the undergraduates did all they could in the way of raising money, performing necessary tasks, from factory work to farming, the Alumnae Asso-

ciation supported some of their number in a splendid job of reconstruction among villagers of Picardy. The members of the Smith College Relief Unit worked in their villages until they were driven out by the great offensive of March, 1918, even directing the flight of the refugees under the very guns of the enemy; and when after the war was over they saw all their earlier work destroyed, they returned and helped to do it over again. The Grecourt Gates, standing at the entrance to the Smith campus today, commemorate this work of the Smith Alumnae of which the college is justly proud.

The rise in prices after the war made the college's resources poorer than ever; the number of applicants for admission each year continued to grow by leaps and bounds. Money was needed badly to relieve the conditions in crowded classrooms and laboratories; to build houses for the undergraduates, more than half of whom were living off the campus; and most of all to raise the salaries of teachers, in compensation for the decreased value of the dollar. The alumnae nobly rose to meet this pressing need, and raised a four million dollar fund, half of which was used for instruction and half for the erection of new houses and academic buildings. The constantly growing numbers of candidates for admission made it nec-

essary to limit the number of undergraduates to about two thousand. September of 1930 will see practically the entire student body housed *on campus* for the first time in many years.

President Neilson, as well as being a capable administrator, a charming individual and a famous scholar, is a man of marked originality. During his administration he has inaugurated many of those features which are now distinctive of Smith College. As Miss Catherine Woodward said in her pictorial epic of the college, *The Circling Years*:

"He often leaves us breathless with the plans  
he springs upon us  
Class deans, department chairmen, a warden,  
special honors,"

and to that list we may add a new curriculum and a Junior year in France and Spain. Surely to him, as to Presidents Seelye and Burton, and as to our foundress and her advisor, we owe much that has gone to the making up of the present Smith College.

Smith College today is most generally known as the largest resident woman's college in America; the matter of size is cited by some as the college's greatest advantage, and by others as its

chief defect. But we who are more closely connected with it would say rather that Smith College is remarkable for combining within itself the chief advantages of both the large and small college. Like its campus, which wanders over hill, lawn and lake, including recitation halls and wooded slopes, old colonial houses and the most modern of dormitory quadrangles (let us say nothing of the few unsightly houses, which are being removed as fast as it is made possible to build new ones)—the college is a unified whole, which by its size is able to include many diverse elements without a loss of essential harmony.

The advantages of the large college are obvious. It is able to have good equipment: a competent and constantly growing library, special buildings and laboratories for the various sciences, and good athletic resources. Its equipment is not only good in general but more diversified in appeal: a Freshman at Smith, for instance, may elect to play not only the time-honored hockey and basketball, but if such is her desire she may also play at lacrosse, squash, water polo, ice-hockey—or even riding, fencing and bowling. There is something to appeal to every taste and talent, and there are enough different tastes and talents coming into Smith every year to justify this diversity.

Most important is the wide range of courses

of study offered, which not only gives an opportunity for each individual to satisfy her special interests (if she has any), but also makes possible valuable specialization in the more advanced fields of each subject. Not only the advanced courses, but the teachers of those courses are able to attack closely and accurately a certain field and make it their own. Nor are the general aspects of knowledge neglected. The faculty of Smith College is large; and it is no idle boast to say that it counts among its number men and women who are eminent scholars as well as teachers. Among its two hundred members, too, it is possible to find more diverse points of view than would be possible in a small faculty—a healthy condition for growing minds. President Seelye declared in his inaugural address, fifty-five years ago, that "in the unity of the truth, which is its aim to discover, the college should receive with equal favour all who love the truth, whatever be their views concerning it." This ideal has been maintained by his successors; and they have materially aided its realization by following one of his most characteristic policies, which was suggested by John M. Greene as the desire of Sophia Smith herself: the relative equality of the numbers of men and women teachers on the staff. At present about forty per cent of our faculty are men—an unusual state of affairs among

the women's colleges. Such equality of numbers argues a fairer opportunity for each sex in competitive teaching; it also insures to the student a wider vision, an insight into both the masculine and the feminine minds—where they differ.

Again a large college provides not only a wide range of opportunity for acquiring knowledge under the best conditions, it also equips the student with a well-regulated laboratory of life—a chance to observe the many kinds of people which any cross-section of the college would show, and to learn what it means to adapt oneself simultaneously in various directions. These experiments, like those in the science buildings, are conducted under the best possible conditions; they do not mean that one must adapt oneself to, or approve of, all. There are many from whom to choose one's friends, and there are many channels into which one's extra-curricular activities may be directed—if one is inclined to be extra-curricularly active. In spite of the present raging fashion for the non-collegiate, there are those who interest themselves in the Athletic Association, whose aim is to provide a sport for everyone and a chance for glory in first, second and third class-teams, telegraphic swimming meets, etc.; in the Smith College Association for Christian Work—popularly known as S. C. A.; in many Departmental

Clubs, from Il Tricolore to Telescopium; in the honorary societies, Alpha and Phi Kappa Psi, supposed to draw from the best literary, musical artistic and dramatic talent of the college; in such societies for serious discourse as Why Club, the International Relations Society, or the Debating Union; in the college periodicals, *The Weekly* with its book review supplement, and the literary *Monthly*, soon to become another *Quarterly Review*. In these and many others the undergraduate may find opportunity to develop her hobbies and test her powers in ways not strictly academic.

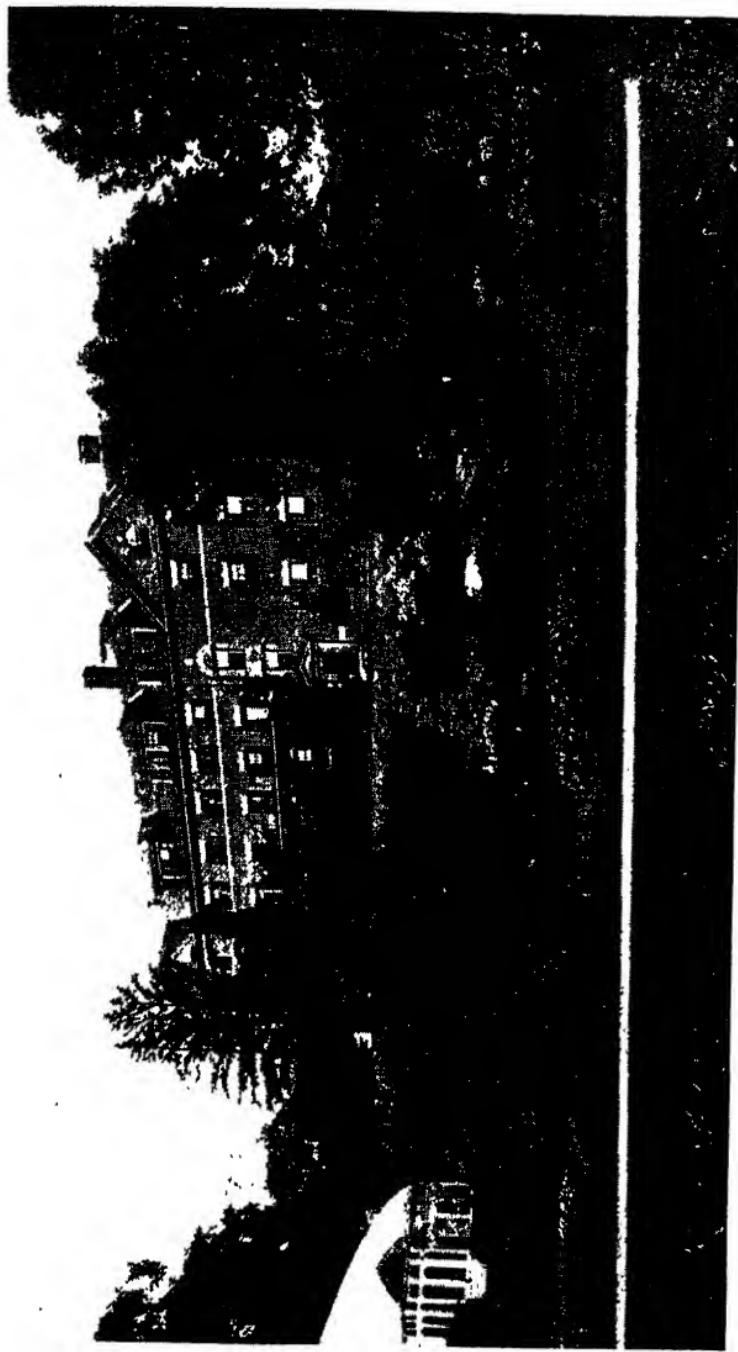
It is apparent that the large college, far from grinding out all individualism in a process of mass production, tends rather to offer to the individual the greatest possible scope in opportunity and in choice—it seems even to call for more exercise of initiative and will than is usually found within the walls of an institution. One of the greatest problems, however, in education as in life, is that labeled with the familiar phrase "the adjustment of the individual to the group". And lest the individual be lost in too large a group, lest, like the donkey who starved to death between two bales of hay, she cannot find her way among so many and such different opportunities, the college has endeavored to secure to itself as well the advantages of a small college, those features of a

smaller group which bind the individual more closely to the group and give her, in place of bewilderment, stability and poise.

First among these is the system of dormitories known as the "cottage system," which has grown from humorous beginnings to be one of Smith's most distinctive peculiarities. When the college was still a name, John M. Greene strongly advocated housing the students in small groups, for his wife reported that in the one big house at Mt. Holyoke the continual "going up and down stairs" was bad for the young ladies' health. Since then it has been the policy of the college to include not more than sixty-five students in one house, and there are many with less than that number. These small houses, each headed by an official hostess, the "house mother," and each containing about an equal number of students from each class, make it possible for the individual to know a small group well, and to live and play with those whom she knows best. Greater privacy is possible than in large dormitories; to make this privacy as complete as it may be, the newer houses have been built with single rooms only. In case she is at all dissatisfied with her first choice, each student is at liberty to change her house once during her college career. Except for this last, the system bears an obvious analogy to that of Oxford and Cam-

bridge (which, like all analogies, should not be pressed too far.) Like the large English universities, Smith College by its size is able to offer superior educational facilities; like the small colleges of which the universities are composed, the small houses at Smith provide the advantages of life in smaller groups.

The organization of the college in ways that look to the interests of the individual as well as of the group is thoroughly carried out. The offices of the administration, which usually attract the student only when she is brought into too close contact with them, are yet so arranged as to look after her every specific need. In addition to the usual and indispensable officers—the president, the dean and the registrar—the college finds work for several hands to do. Smith is unique in maintaining four deans—one for each class—who are the “intellectual guardians” of their respective five-hundreds, and who, by taking upon themselves the important routine of watching the intellectual development of her students, leave the Dean of the college free for important administrative duties. The academic life of each student, therefore, is always under observation. Her social life, too, is directed from the office of the Warden, who, with her assistants, cares for the many problems in connection with the social administration of a



CHAPIN HOUSE AND BOTANICAL GARDENS — SMITH COLLEGE



large college: house and room assignments, the direction of the heads of houses, "blue-card" privileges (when a student is to use any of the seven-nights-a-semester away from the college, she must sign one of the famous "blue-cards"), entertainments, chaperonage—all fall within the Warden's sphere. The health of the students, once supposed to be a cogent argument for keeping women out of college, is now cared for by a Doctor's Office of five resident women physicians, who have at their disposal the excellent Elizabeth Mason Infirmary, and whose services are free to any member of the college at any time. The rules for health and safety, while not unnecessarily confining, are kept rigidly, and the prevailing good health of the college as a whole is proof of their efficiency.

Lest there be any aspect of student life which cannot be ministered to by the offices of administration, the college has inaugurated a department known as the Personnel Office, a new departure in theory and in practice, which is now working out by experiment its most effective sphere in college life. Much of the routine information which the college collects about each individual is on file in this office, which, among other things, is doing valuable work in checking the validity of the psychological, or "scholastic aptitude" tests. The

college career of each student is followed; those who show abnormality or particular need in any way are interviewed that they may be assisted as much as possible in solving their problems. An important department of the Personnel Office is the Vocational Bureau, which files recommendations and assists Seniors and alumnae in finding that ever-elusive "job."

These are the administrative offices which minister to the specific needs of the individual in college; let there be no misapprehension of their function. They do not bind the student with tight strings, either of authority or of red tape; they are there to be useful, and not tyrannical. When a student's conduct is unsatisfactory or when her grades approach the danger-line, she is immediately apprised of her danger by the proper authority; but the responsibility for her action at Smith College rests with the student (except in the case of health, when a wise tyranny is sometimes necessary). The great problem of society is that of freedom: how much responsibility does the most perfect freedom entail; how fast is the individual bound to the group? The college, although it is not the world, is a preparation for the world, and in the college the individual must learn how to live with freedom, and how to assume the responsibility which inevitably follows. Before

she can assume any responsibility for society, however, she must learn to be responsible for herself. This necessity faces her upon her first entrance into college, and is with her to graduation, and after.

The individual takes responsibility upon herself in her first action as an undergraduate—in her choice of courses of study. The curriculum of Smith College was revised three years ago, to take effect beginning with the class of 1931; revised with the special purpose of allowing each student enough choice to give scope to her talents and prevent a stereotyped course of study, and at the same time to allow enough direction in this choice to insure a well-rounded education. This aim is achieved by a system of group electives: in the first two years a certain number of semester hours of work is required in each of the following main groups: languages, literature and fine arts, sciences, and the philosophical-historical studies. The language requirement—chief Waterloo at present—specifies that each student shall pass a reading test in two foreign languages before the beginning of her Senior year. Except for that one major requirement, which, indeed, allows choice in the languages offered, and except for a few minor requirements, such as that of Freshman English for certain students, the system is wholly

elective, that is, within the major groups. In the last two years half of the students' time is devoted to a major subject, and half to electives. A careful balance is thus made possible between over-specialization and too dispersed an education.

For those, however, to whom specialization appeals as a more valuable method of study and who have shown themselves capable of carrying on their work more or less individually, arrangement has been made for a special course in the Junior and Senior years, known as "special honors." Admission to this course is not easy; (about twenty students try it each year) once admitted, the student is absolved from all necessity of attending classes regularly. In place of four or five courses, each with three hours of class attendance a week, she substitutes two units, each lasting a semester, and entailing weekly or fortnightly conferences with her special instructor, at which, usually, papers are presented. These units, six in all, continue until the middle of the senior year, and all, with one possible exception, lie within the student's chosen field. Half of the last semester is devoted to a thesis, and half to preparing for the comprehensive examinations which cover the work of the entire two years. At the end of this course, the student, if successful, is graduated with special honors of some grade; and she has in addition the

satisfaction of knowing that she has completed a fairly comprehensive (and certainly not an easy!) course of study in her own field—and that chiefly by her own efforts. The appeal of this course is obviously to the independent student. The details, although they bear resemblances to similar systems in force at a few other colleges, are unique at Smith; the whole arrangement, after eight years' trial, has now passed from the stage of an experiment to that of an approved institution.

A college, which like any other institution must progress by the method of trial and error, should not be afraid to be experimental. Another experiment of recent years at Smith has been the Junior year in France, which has proved so successful that a similar one is to be tried out in conjunction with other colleges next year at the University of Madrid. A group of "picked" students—it numbers about fifty now—after a preliminary two months at the University of Grenoble, spend a year studying at the Sorbonne and living in accredited French families. The advantages of this year spent in the heart of French civilization to the students of that civilization and language are obviously of great worth. This is another effort to make a special phase of study for certain individuals as valuable as possible.

By these approved experiments the individual's

academic responsibility to herself is made a necessity, and it is so directed as to be of the most value. As suggested before, there are further responsibilities which follow the assumption of liberty—the responsibilities of the individual to the group. To these the students of the college are introduced under what the experimenter would call controlled conditions. The representatives of the Student Government Association have practically unlimited control over the conduct of student affairs and the legislation of student rules, subject always, however, to the intervention of the administrative board, whenever affairs seem to be getting beyond the students' control, or have already passed the limits of their wisdom. The organization of this Student Government Association is thorough: the officers of the separate houses sit in the House of Representatives, and the class officers and specially elected members are representatives on the Student Council and Judicial Board. The rules which the Student Councils of various years have established are as simple and flexible as possible: the first rule is that "every student shall conduct herself at all times in such a way as to uphold her own good name and that of the college," and the second unwritten law is that there shall be as few rules as possible. There are two questions which the college must period-

ically decide for itself and which perenially excite general interest: smoking and chapel. For many years the undergraduate body has voted to require itself to go to morning chapel a certain number of times a week—this past year, by a mistake in the balloting, attendance at chapel became voluntary for a few months. The situation was so unsatisfactory that a second vote was taken, by which the college again pledged itself to attend chapel, at least three times a week. The smoking rules also have undergone various transformations. At one time, about three years ago, smoking was permitted in the living-rooms of the houses; but, as our president said, not only were we unable to smoke like ladies but we did not even smoke like gentlemen, and the danger from fire proved to be so imminent that special rules had to be provided. Now the students may smoke at any time in the club-houses and smoking-rooms of the college. In the tea-rooms of Northampton smoking is permitted only at meal times. This is a compromise between the desire for complete freedom on the part of the individual, and the necessity for guarding the safety, as well as the good manners, of the group. College may be regarded as "a place to grow up in," a sort of halfway station between high school or preparatory school, where little or no responsibility rests upon the individual, and the

world, where few are willing to shoulder the responsibilities of others. What seem to be the compromises of college life should be related to this halfway state.

Much has been said about the great diversity of the opportunities offered at Smith College, and about the advantages which follow a proper attention to the individual. It must be remembered, however, that no mechanical aggregate of so many diverse elements could operate effectively; the college as a whole is a living and growing organism, and is possessed of a unity of its own. This unity is a complex thing, not easily explained in terms of concrete symbols, and only adequately expressed by the simple words: Smith College. Certain manifestations of essential unity, however, are to be seen in special features of college life: an *esprit de corps*, though certainly a very immaterial thing, is not to be gainsaid. An institution such as chapel, for instance, by which the college voluntarily comes together as a whole, fosters a sense of unity. A striking element of unity in the college is the universal admiration for the President, who not only stands to the undergraduate body as their ideal of what a college president should be, but also stands to the faculty as a symbol of scholarship—a man who before his election to the presidency of the college was a teacher and a

scholar with an international reputation, and who understands the value and the problems of scholarship as well as of administration and education. The Alumnae Association, so well organized and so active, proves that at graduation the sense of loyalty to the college is not easily forgotten; by the Alumnae Council and the June reunions many alumnae keep themselves in material touch with the college and with the succeeding generations of undergraduates. Such loyalties are not given to a mechanical collection of parts; they are not given any one part—they are given to a unified and living whole, which perhaps cannot be described in physical or material terms, but which is nevertheless able to command all the rights and privileges of life. And this unity, as the Romantic philosophers loved to say, is the greater for the profound diversity which it comprehends; it transcends by including.

Many flippant things can be said about the "characteristic" Smith College girl; there are some legends that she likes to hear repeated, and some she does not. She prides herself on being good to look at, well-dressed and a competent "fusser." There is an old and not particularly complimentary story about typical girls from the various women's colleges which illustrates this last. A man is reported to have approached a group

of college girls whom he knew at a dance. He said, "There is a man here who wants to meet you all. Shall I introduce him?" The girls debated. Bryn Mawr said, "*Who* is he?" Vassar said, "What is he worth?" Mt. Holyoke said, "What religion does he profess?" Wellesley said, "Where was he educated?" But Smith said, "Where is he?"

There are other superficial qualities generally considered typical of the Smith girl: she is said to be an inveterate movie fan; she is supposed never to be caught without her cigarettes; and we regret to report a certain satisfaction about her manner which advertises that she is pleasantly conscious of the fact that she comes from Smith. But none of these frivolous and somewhat boastful qualities really describes the "characteristic" Smith girl.

As we suggested before, there is a great variety of types at Smith; the size of the college necessitates such diversity. The backgrounds of the students differ geographically, financially, socially, culturally and religiously. Students come from all the states of the Union, from the territories and from several foreign countries. The growing graduate school supplies another different type—that of the scholar. Rich and poor alike are welcomed; social antecedents are not questioned; re-

ligion is a personal matter only at Smith. This variety is not accidental; it is a very desired condition in the college. The College does not cater to a homogeneous group of only the rich and the well-born; the only homogeneity desired is that of intellectual and moral worth. More, perhaps, than any other woman's college, Smith makes a distinct effort to help students who are helping themselves through college. Scholarships are offered—not nearly so many as are needed, but as many as the college funds will allow. There is a Self-Help Bureau which places many students in the way of earning extra money at odd jobs of various kinds. Three cooperative houses—Lawrence and Tenney and Sunnyside—are operated for the benefit of those who are actually working their way through college or for those who need only partial assistance. These houses are not snubbed at Smith; Lawrence, in fact, stands out as one of the most brilliant houses on campus. Many student officers live in Lawrence; there are usually more Phi Beta Kappas in it each year than anywhere else. There are many snobs in this democracy of America; in Smith College a true democratic spirit is almost universal.

It might be said that this democratic spirit is only the result of the force of circumstance: as all are equal on a desert island or in a prison, so

all are equal in an institution with common laws and aims, such as the college. We appeal to Barrie's *The Admirable Crichton* or to the newspaper reports of prison revolts: even the inhabitants of jails and desert islands are divided into those who lead and those who follow. And this is true of Smith. Native ability is the criterion of leadership in the many fields of activities in Smith College undergraduate life.

Such a state of affairs engenders in the individual a wholesome respect for native talent; it teaches an open-minded attitude toward people. In the classroom and on the campus the Smith College student learns also the value of a democratic attitude toward ideas, old and new. Although her casting aside of prejudice and convention is sometimes humorously and youthfully violent, it is the first step to a newer and broader vision of the truth—to the adoption of succeeding sets of prejudices, each horizon wider than the one preceding.

Thus we find that those qualities which Smith College stamps, in greater or less degree, upon each one of its students, are those of a true democracy of thought and conduct; while the one thing characteristic of this student body before its entrance to Smith is its great diversity. The "characteristic" Smith College girl, then, is one who

may have come from almost anywhere, who may be rich or poor, Catholic, Protestant or Jew, with high connections or low; but who bears with her always a certain openness of mind and charity of spirit which mark her as "well-educated" wherever she goes.



VASSAR

*By*

ELIZABETH WILLIAMS HUMPHREYS

Class of 1923



## IX

### VASSAR

If there is anything that irks a Vassar student it is to admit that her college colors are rose and grey! Contrary to modern spirit though they seem today, they were chosen in the exultation of a pioneer venture. They represent (and for that reason are cherished) the dawn—the Dawn of a New Day for Women.

The words of Matthew Vassar are as familiar to Vassar College as those of the Declaration of Independence:

“It occurred to me that woman, having received from her Creator the same intellectual constitution as man, has the same right as man to intellectual culture and development. It is my hope to be the instrument in the hands of Providence of founding an institution which shall accomplish for young women what our colleges are accomplishing for young men.”

This hope and even the idea behind it was extraordinary for his day and age, and even more interesting when one considers the character of the founder. Matthew Vassar was born in England in 1792 of farming people, and brought to

this country at the age of four when his parents came. They settled in Poughkeepsie and opened a brewery. It was a long struggle, but eventually son Matthew made a fortune in this business and the Vassars were well known for excellent ale, and proud of it.

With the same thoroughness, painstaking supervision and insistence upon the best, which had steadied his business, Matthew, when "it occurred" to him, set about his astounding procedure of founding Vassar Female College.

Vassar was not absolutely the first experiment along these lines. Largely because of Matthew Vassar's energy, funds, and excellent advisers, however, it became the first college for women to start equipped and endowed sufficiently to maintain a standard equal to that of any man's college of its day. To any suggestion that he lower the scale of salaries for professors or skimp in equipment, the sturdy founder wrote:

"Do all things, Interlecturall and Material the best . . . . I am therefore for giving the Daughters of the public the *very best Means* of Education, and make *them pay for it!*"

The fulfillment of his purpose was not easy. He had, however, powerful friends. It was about 1845, by his own account, that he began to think of

his enterprise; it was in 1865 that the college opened with over three hundred students and started on its practically uninterrupted march of progress.

The twenty years before its opening reveal something of the need it met and the courageous spirit of those determined "Interlecturall" pioneers.

Matthew Vassar himself had that respect for education which is so often a part of the "self-made" man. The advantages of education for "the females" became clear to him through his interest in a lively niece—this was in 1845. Lydia Booth, the niece, opened a Female Seminary in Poughkeepsie and was succeeded by Dr. Milo P. Jewett, an educator of prominence. Their conception of the possibilities of a college for women as practical and clear, and duly impressed Mr. Vassar at just the time when he was beginning to turn philanthropist. Once impressed, he consulted with almost all the "great minds" of his day, and as he said spent years "full of information, discussion and suggestion, from almost every source and every variety of experience and mind."

Of these minds, Sarah Jane Hale of *Godey's Lady's Book* was one of the most influential. She encouraged him, and by articles and pictures per-

suaded her lady readers that elegance and education might be harmonious. No doubt her opinions were largely responsible for some of the early success of the idea, and that the founder consulted her frequently is evident in his letters. She it was who finally convinced him that the name Vassar College was better than Vassar Female College, although it was not until 1867 that the name was officially changed. We find him consulting her, too, on the subject of a uniform; it is evident in this case that again the founder was practical and undaunted by convention, yet anxious for "the best":

"Your fertile mind will readily suggest what there should be—their make and material—something that will be desirable, least needful of repeating washings, repair &c, and to consist of something like the 'Bloomer Dress' which would give freedom to their persons whether in School or out of School for exercise."

Later, *Godey's Lady's Book* printed pictures of what the young ladies wore, which costume appears not to have been a uniform, but the first faint "rose and grey dawn" of a "collegiate" style suitable for studies, riding, or croquet.

Matthew Vassar was scrupulous in details, but his attention to principles and ideals of education was not less. The poor old brewer became be-

wildered by the "Interlecturall" correspondence and advice, the conflicting notions that descended upon him when his idea became known; but through it all he maintained certain steadfast visions. Some would have only female instructors; some men; Vassar wanted "the best," and with that in mind the college opened with some of each sex composing its faculty. Maria Mitchell was the shining leader among them, and Miss Lyman, the Lady Principal, the arbiter of social life.

Just when Vassar Female College became incorporated in 1861, war descended and rendered black all prospects. The cost of building and the loss of a large portion of the founder's fortune did not depress him so much as the thought that the public would not have the heart to appreciate his dream. Nevertheless, he cheered on his trustees with shrewd foresight (in 1861):

"I predict that after our national troubles are amicably adjusted, our Northern educational establishments will be better sustained by our Southern friends than ever."

And indeed, the delays of war seemed not to injure his plan. They gave more time for discussions and petty jealousies and friction that in the end resulted in the resignation of Dr. Milo P. Jewett as prospective president on the very eve of the accomplishment of a scheme he had guided

so long; but the trustees found a worthy successor in John H. Raymond, a trustee whose place in that capacity was in turn filled by the eminent Henry Ward Beecher. But even in 1862 there was no lack of public interest, for Matthew Vassar wrote:

"It is a little remarkable how the Literary world's attention is drawn to our Enterprise these tumultuous *war* times, but such is the fact, I am almost daily in receipt of Communications from all parts of the Northern States making enquiries about our Institution, when it will be opened for the reception of pupils &c &c &c. Thus you will see we are quite a 'Star' in these calamitous times."

The "Literary world's" attention was for the most part patronizingly kind, though there were of course scoffers and even alarmed editors. *Harper's Weekly* proved right, however, in its prediction: "The imbecile sneer at 'learned women' will sink into the proper contempt." When the college finally was ready to open, when *Godey's Lady's Book* had convinced and the press praised, there was only the faintest suggestion of grey left in the rosy dawn.

This grey consisted of doubt, of course, whether, after all, the college would be a success. The board of trustees had met in April, 1865, and directed President Raymond to prepare a prospectus for the public. It was voted to open the col-



THE LIBRARY — VASSAR COLLEGE



lege on the third Wednesday in September. Requirements for admission were decided on: grammar, arithmetic, geography, United States history, or general history; algebra to equations of the second degree, Latin grammar, five books of Cæsar, and the Latin reader; French grammar and half the reader; "proficiency" in English. These standards proved too stiff for the average female school graduate; when the college opened it had modified the requirements by including a "Preparatory course" into which a large proportion of the students were obliged to fall.

The prospectus embodied the most carefully formed plans of President Raymond, the ideas of the founder, who was particularly insistent on good health. Their ideas have in general remained behind education at Vassar and elsewhere today, though the order of importance has changed.

First, said the Prospectus, physical education is fundamental. Peculiarly important to women, it has been neglected. The college will provide study and recreation under careful sanitary regulation.

Ellen Richards, one of the first Vassar students and later famous for her work at the Massachusetts Institute of Technology and as the founder of Euthenics, was impressed by this, as her diary shows, and not a little irked by the necessity of

slowing down on study in order to retain the reputation of the college in regard to students' health. The tendency of those eager first pioneers was perhaps to overstrain, and the wisdom of the founder's planning for their physical knowledge and supervision had much to do with justifying his experiment before a skeptical public who expected his pupils to die of "brain fever."

Second, said the prospectus, there will be a regular four year course for a degree. The subjects covered will be those studied in men's colleges, required and elective to be arranged according to the judgment of president and faculty. Third, moral and religious education shall be "foremost."

But the founder insisted it be non-sectarian. The education consisted in courses in ethics, daily chapel, Bible classes, private interviews with President and Lady Principal. Except for a horror of Unitarians, the Lady Principal was kind and broad-minded.

Fourth, there is to be a recognition that women should be accomplished housekeepers, but aside from theories of economics and "neatness and taste," home should be their guide and laboratory before entering college, and college will not assume responsibility for this end of their education. There will, however, be "sewing hours." (One

may imagine that this firm stand caused many a mother to doubt the whole enterprise.)

Fifth, social education. No encouragement will be given those branches of learning which appear manish exclusively.

The particular subjects thus singled out were oratory and debate; these were pronounced "utterly incongruous" as contrasted to music, "social singing," and practise at soirees and receptions.

Thus the change from female seminary to college was not made abruptly. There was also a promise to help students to earn their living by lessons in bookkeeping, telegraphy, and phonography. Apparently, however, the students did not prove so ambitious along these lines, though riding lessons at \$40.00 a year were popular. The college tuition was not so small as to encourage anyone but students and ladies, and professional women probably did not seek such an education, unless they wished to teach.

During the first years the curriculum was somewhat chaotic. But there was no doubt of the growing popularity and earnest zeal of the students. They were watched, ridiculed, made notes upon. However, they went serenely on their way and seemed to have as good a time about it as they do now. Visitors were amazed and impressed. Education of the female was becoming a success!

Much of that early success was due to the elegant Miss Hannah Lyman, Lady Principal, who had an intelligence and ideas of education similar to those of Mary Lyon of Holyoke, but who strove for their achievement with a ladylikeness that was irreproachable in those ladylike times. Maria Mitchell, the famous astronomer, gave parties in her "dome" or observatory and encouraged discussions which were far reaching in supplying the scientific spirit of modern times, to counteract any depressing ladylike restrictions that sometimes fettered the eager minds. Between these two women early Vassar kept its balance before a critical public.

There was no lack of contact with other sources of inspiration. Distinguished men early made Vassar a stop on their lecturing trips. Charles Kingsley, George MacDonald, Edward Freeman, Matthew Arnold, Wendell Phillips, and Ralph Waldo Emerson were some of the lights that shone in the days when there were but three principal structures—Main Hall, the Lodge gate, and the riding academy. There was a baron who taught horsemanship!

The presence of men was strenuously objected to by one weekly which protested:

"Vassar Female College is the sphere of Venus and no Jupiter has any business there. Who but

Flora should preside in her own garden where the rosebuds and young lilies grow....”

Nevertheless, Jupiter remained welcome. Professor Backus of English and Professor Van Inge of Art are still remembered for being born educators and untroubled by taboos of mental development. There were women speakers, too. Julia Ward Howe, Anna Dickinson, and Mary Livermore, were friends of Maria Mitchell and were her guests at her “dome”. Their hostess often persuaded them to speak to the whole college. Miss Mitchell’s motto seems to have been true of the first students in general: “Study as if you were going to live forever; live as if you were going to die tomorrow.”

“The Vassar woman is a pioneer” became tradition from the day of those first students; they were such a lively, brave assortment that it is not surprising to find that one of them has recently written a book on “*Salvaging Old Age*. ”

The first class graduated in 1867. They were four. But they had no diplomas. There was still raging a discussion as to whether there was propriety in the term Bachelor of Arts for a woman. So they received only a certificate proclaiming proficiency! It was the next year that a regular parchment was presented; and in 1869 the first class to complete the regular four-year course

proudly graduated with full ceremony. But not until 1886 did the Preparatory Department close.

Mr. Vassar lived to taste the gratitude of the student body in a flourish at Founder's Day, 1866, —an occasion which was a real "surprise party," as far as he was concerned, though the students and college had long been busy preparing for it. A touching "Hilltop Idyl" was written to praise his work, and delighted him. He loved the students as his "daughters," and died, still planning for them, at a trustee-meeting in 1868.

When Dr. Raymond's administration came to a close in 1878, high standards of scholarship had become a tradition. But there were years of difficulty until a worthy successor was found in James Monroe Taylor.

It would be difficult to underestimate the impetus he gave to Vassar during the years of his administration. From 1886 to 1914, the full character of the college was determined, for it was then that competition began, and Vassar's place as an individual college in the lead of education was contested. During President Taylor's day the number of students was nearly doubled. It became necessary to limit the attendance to one thousand. From this it may be seen that he kept Vassar well to the fore among all colleges. Completely devoting himself to the college for twenty-

eight years, he earned the name of "Vassar's second founder." Because of his interest in procuring new buildings, it is fitting that the present entrance gate and art gallery should be known as Taylor Hall. But to thousands of living alumnae, his name stands for the very essence of liberal cultures, and in his day again there was a dawn—this time of appreciation of the endless possibilities lying before the "educated," and the call of the world for their service.

The policy of the college in regard to many irritating points was mainly fixed by Dr. Taylor's sane point of view. He disliked the so-called "practical" education and stood for intellectual honesty—"to see straight, to think accurately, to speak exactly"; to stimulate curiosity; to "awaken taste, love of good books, art, music—and so furnish resources for after life"; to "intensify moral purpose, with its conviction of responsibility to society and of duty to use all developed power and intelligence for the service of the world"—these were his expressions of the aim of education, and to this end he worked fruitfully. Under his influence graduates became respected examples of the trained mind.

He understood people and made new and powerful friends for Vassar. For this, he was greatly sought as an administrator and raiser of

funds and his services were almost abused during those formative years of the college. Mrs. Russell Sage, Mary Thaw Thompson, Mary Seymour Morris Pratt, Mrs. Frederick F. Thompson, and Mr. Charles M. Pratt were some of the modest donors who befriended the college and through whose generosity new dormitories, the Chapel, the Library, and Taylor Hall, were built.

Because he always took minute and vigorous personal interest in all policies and activities—governing, building, preaching little pithy and moving sermons, teaching, acting as dean, and attending faculty meetings, it is small wonder that he should contrive to organize a dean's office, a student government, and a department of "wardens," instead of the sole Lady Principal. Gradually, he put the college on the forward march in progressive ways of education, and then retired amid regret and protest.

A subtle change had come over the "outside world" in regard to the status of men at Vassar. President Taylor had been called to Brown and had refused. The fact that Vassar had a man president who preferred to teach there when he might have been at a man's college made more impression than was logical, perhaps; but nevertheless had its influence and Vassar rose in status from an experiment to an accepted power.

The year 1915 was a troublous one for a new and very young president, Henry Noble MacCracken. The war overshadowed and influenced those years. But the President had knowledge of Europe. Vassar women pursued education still, as he saw its fitting place and made them realize it even more by practice than by precept. In the summers the college established a Training School for Nurses under the guidance of Professor Herbert E. Mills. Because of the work of Vassar women in her aid, France presented the college at the end of the war with a French tank, which is now an adornment of the campus, provoking much surprised comment in those peaceful and sheltered surroundings.

In 1923, it became possible to increase accommodations for the number of students to eleven hundred and fifty. This has now been set as the limit of numbers. Always the college bears in mind that Matthew Vassar said: "My motto is progress." To this end, an endowment fund was raised to insure the means of a flexible educational system, with an improved salary scale and buildings and grounds maintained as the high standard the founder had so strongly insisted upon.

So swiftly have changes followed that it seems necessary to mention the new Euthenics Institute, the Faculty House, and the Alumnae House, which

has become a center for after-college education. Once again music is becoming recognized as one of Vassar's most prized courses, and a new music building will soon be an addition to the beauty of the college grounds.

The changes in student government and courses have all been along the lines of offering greater freedom and assuming the student to be worthy of it.

The extent of these changes can be realized when one looks at the catalogue and notes the new plan for independent study offered to students of certain standing their last year. Their work is "not necessarily connected with any class," but is under the guidance of the instructor in whose field they desire to study. This privilege is indeed a far step from the old Preparatory Department days!

The college now has many interlocking departments—the Library, the Physician, the Warden, the Vocational Bureau, the Personnel Research Bureau, and the Bureau of Publication, the Committee of Admission, under Dean Thompson, carries on the work organized by Dean McCaleb during President Taylor's administration; the work of that department must be almost doubled by the increasing flexibility of requirements for the degree.

The tuition, including board, has risen in conformity to the founder's insistence that the "Daughters of the public" should be willing to pay for what the best costs. That in Mr. Vassar's day it was four hundred dollars and is now one thousand dollars does not seem, considering the college then and now, more than an expected increase. Scholarships are being raised yearly to help those to whom this cost is prohibitive.

Yet there are many other needs, and a committee of Seven Colleges has recently been formed to examine the status of what would once have been called "female education." That the business men and educators have begun to recognize it as a force is now an old story. The fact that as its graduates grow in numbers so also do the funds donated by male as well as female seems to justify the brewer who turned his thoughts to leavening a very large lump.

The lump is still rising; the dawn is still a promise; new experiments and new ideas, are part of the college always. Vassar cannot forget its call to pioneer.

Present-day Vassar has three environmental influences: the Hudson Valley, New York City, and the campus. The graduate naturally absorbs some of each into herself.

"Vassar in beauty dwelling" is more than a

sentiment in a college song. It is a fact. Proud trees of autumn, snowy hills and lakes of winter, daisy fields of June; all cannot help but call you away from books for a part of each day. The campus itself is only a small, well-planned and cared-for plat in a greater spread of lovely country stretching for miles about. (Here it may be said that Vassar is not in the town of Poughkeepsie, nor is it on a cliff directly above the Hudson's waters. It is at least two miles back in the rolling hills, near the meandering Hackensack river.)

Love of this country becomes concentrated into the vim with which the useful Sophomores pick daisies in the fields each June for the ornamental Sophomores who have been chosen by a committee of Seniors to carry their daisy chain at Commencement. From time to time it has been suggested that this rite be abandoned; but the daisy chain symbolizes too much to go. The lantern ceremonies on the lakes, when the "even" graduating classes pass their lanterns from boat to boat and to the Sophomores waiting on the shore, are also a symbol of this loved beauty. All the sentiment usually unsuspected rises once again when the "odd" graduates assemble, on Sunset Hill, for their last farewell; theirs is the possession of hoops they have twined with their own clumsy garlands and which they later toss to their Sopho-

mores, who in turn will roll them about the green on May Day of their Senior year before passing them on, together with the "odd" class-songs, jealously guarded but strangely similar into the "even" songs in sentiment—praise of "Vassar fair," conviction of joy in playing together.

Yet this is the college that one inevitably links with New York, which is only two hours away. Every Sunday evening at the Grand Central gate you may see the Poughkeepsie train absorbing a well-dressed, flower-laden, blasé or excited, but usually weary, throng of returning week-enders. Vassar has been given a box at the Opera and the Philharmonic orchestra comes to Vassar; the college is very much a part of the city and the city of the college. On the staff of *The New Yorker*, in the casts of the Theater Guild, in the Garrick Gayeties, Vassar has its graduates. On the stage and in volumes of verse they sparkle with New York wit. Visitors from New York are always on the college campus, and Vassar girls become New Yorkers.

Some eight years ago, worried alumnae wrote a letter to the *News* complaining that New York Sophistication was outdoing the Love of Nature at Vassar. Where, they lamented, are the old middies? All is fur coat and permanent wave.

That afternoon, with hair slicked back, the

Vassar girls donned middies, and held bacon bats on the campus grass. This performance got into all the papers and silenced critics. The only difference today, perhaps, is that polo shirts have replaced middies.

Visitors to the Vassar campus are apt to remark upon what they call variously the "zest," the "stimulation," or the "gaiety" in the atmosphere. Sometimes, they remark upon it with surprised pleasure, as if they had expected a solemn intelligentzia; sometimes, if they are parents, their emphasis is on the "stimulation" and they look worried, lest after so much sparkle home-life seem flat; or if they are eminent men they may speak of it with an amused lift of the eyebrow, implying that the jollity all about is a far cry from academic ideals, just what one might expect of these modern young girls.

The aim of education, a wise professor of history was wont gently to repeat, is to teach students to enjoy their minds. And the surprised Freshman finds this enjoyment thrust upon her. Naturally. Suppose you were a high school student, entering the gates to register. Perhaps you expect relics of hazing, certainly you expect patronage on the part of upper classmen; and the faculty, of course—whom you undoubtedly still call "teachers"—will belong to a distant, terrify-

ingly unintelligible realm, which you consider you will do well to begin to comprehend after four years of drudgery. There is a slight defiance in you at that thought—you don't intend to drudge, let them try to force you! You're in college perhaps for one interest, perhaps for "contacts," perhaps in the dim hope of finding an interest; but no professors are going to wear out your youth.

But, to your surprise, they show no intention of that. For the first few weeks classes seem to be a negligible item. The upper classmen and faculty both are busy making you feel at home. The Junior class, your sister class, serenades with song at night and takes you on outings by day in the glorious fall weather. You find that, when upper classmen go on picnics or hikes to the cider mill, they frequently take a "faculty" along, although there is no rule to that effect. The faculty are not very conspicuous. They have a dormitory of their own, or live in separate houses. They have 'at home' dates, which turn out to be very enjoyable affairs.

Then when you consider classes, you find that attendance is not compulsory. All the cuts you want! And week-ends to run down to New York or home! Chapel, too, not compulsory. Plenty of provision for good times with the men who come up to see you for week-ends. You can even

motor with them unchaperoned. There is a separate smoking-room for them, as well as your own smoking-room; and there is dancing. You become initiated into "J's." (Time was, when of the alphabetically numbered rooms in Main Hall, J stood bare and was used each night for dancing "between us girls," with a hastily corralled orchestra for those practicing new steps. Some brave souls brought in men guests. Now it is customary to improvise a "J" wherever and whenever enough desire. For instance, "J" may be held in Students' Building before a party or play.

With all the musts and don'ts so merrily overlooked, Freshmen either lose their heads and flunk out at midyears or breathe deep in relief and begin to enjoy life thoroughly. Apropos of flunking, however, we quote from the Vassar *Quarterly* concerning Commencement, 1930.

"An open forum was held in Assembly Hall for the parents and faculty . . . . to give the parents an opportunity to state their opinions and to ask questions.

"The first discussion was concerning the freedom of the students. Some parents believe that the girls should be granted fewer leaves of absence. Some thought these should be limited only by scholarship considerations. One parent particularly stressed the fact that college life is de-

stroyed by frequent weekends. However, Dr. MacCracken pointed out that only 28% of the students use their full number of leaves and that when they are away from college, it is usually to carry on the social life at home which they would miss otherwise.

"Next the system of reporting grades to students was discussed. The Dean explained that if a student proves unsatisfactory she is given opportunity for conferences with her teachers. She is always warned beforehand, even in serious cases, when a report must be sent to her parents. This led to consideration of the college entrance examinations. One parent objected to the admission of a girl merely because of her grades.\* She said that it caused a continual strain during her high school years. The difficulty of the certificate method was also discussed. It was stated that while eight hundred will try for Vassar this June, only three hundred will be chosen. The question of an effective method of selection was not definitely settled."

The interchange between students and faculty, their interorganization of committee and conference, has two useful effects. It unconsciously fits the student for cooperation with more mature

\*Vassar has been planning to admit on a competitive basis.

minds, and makes for a freedom of discussion and interchange of ideas in the classroom. The student gains an appreciation and interest in doing the research her subject may demand and acquires a certain amount of background of which she is usually in need, but which, with personal conferences from time to time, she may begin to absorb in extra reading at the library.

And then when the faculty give their play! Founder's Day is a lively Vassar feast, a holiday in honor of Matthew Vassar. No outsiders are allowed; so that few of them realize that in 1923 the faculty rendered for the students *The Beggars Opera*, and that their successful acting still continued in 1930 with Prexy imitating Rudy Vallee. A few sedate alumnae were shocked; but such fooleries are the result of a perfect *entente cordiale* between faculty and student that needs no false props or pomp to promote respect.

Not only academic and social freedom and an astounding friendliness and accessibility in the faculty enliven the Vassar campus. There is also a reduction to the minimum of snobbishness and cliquishness. Rooms are a matter of fate and an elaborate system of drawing lots which changes from time to time in an effort to promote congeniality and democracy together. There is no question of different scales of expense; it is pos-

sible to go through Vassar with only the vaguest ideas as to the financial status of classmates. Then, the sorority and club systems are totally absent. There are the big general associations to which everyone may belong (and usually does) by paying a small fee per year: Students, Philaletheis, Athletic, Christian, Political. Being a member of each entitles you to the privilege of voting for its officers. Students' Association boasts the management of an elaborately organized student government that really works—consisting of committees of duly elected representatives of students and faculty, jointly managing different aspects and adept in conferences on laws, to whom are submitted suggestions by a house consisting of the student members en masse, meeting at intervals and acting by parliamentary procedure in the Students' Building. There are regular "hall meetings" to regulate the rules of dormitories. There is also a Chief Justice, elected for her fairness and judgment, and the Supreme Court, on which faculty and students are represented, who try cases of infraction privately and relieve the Student President of that onus. This system, and the freedom of discussion in the conferences, has much to do with the success and saneness of the regulations.

The Philaletheis Association is the force that

makes dramatics such a vital part of the pleasures of campus evenings. The President appoints a chairman for each play—1st, 2nd, and 3d Hall Plays respectively. In the dim past these plays were given in the halls; now the first two take place in the Students' Building and the third in the outdoor theater, and are repeated at Commencement except on the years that the alumnae and faculty join with the students in a special production.

The chairmen of these plays in turn appoint chairmen of committees to take care of lighting, scenery, costumes, music, and coaching. The coaching committee picks the cast by a process of elimination from those "trying out" for the various characters. These tryouts are an individual ordeal of some time for each play; but once the cast is chosen, the work proceeds quickly, for too much time on any production is against regulations. Almost anyone aspiring may find work somewhere, if not on one play, then on another; there is no special "set" running dramatics except as they rank as workers in ability. Interest is therefore widespread and enthusiastic; and almost the entire college read the play with an eye to its own ability to cooperate long before the opening night which means a helpful audience. The officers, in choosing their plays, have always shown

a fine eye for balance and interest. Because so many students take part, it has usually been found more zestful to attempt an ambitious undertaking rather than a simple old hit. The musical comedy devotee must find her satisfaction in the stunt parties, and in the Junior and Sophomore class parties that the classes give to entertain the much-fêted freshmen. Here, all the geniuses of one class find outlet for hitherto unsuspected talent; and charming foibles of campus life are burlesqued hilariously.

The Vassar Community Church is the campus religious organization, whose membership is open to anyone of the college community, on statement of sympathy with its purpose: "To enrich experience by a common pursuit of those ideals which each feels to be most in harmony with life and the universe." Its three departments of Worship, Study, and Social Cooperation carry on the work of the organization. The first assists the President in the conduction of chapel services; the second plans discussion groups and secures a number of well-known leaders in religious thought to address the public meetings; the third has charge of community service and those phases of campus life which foster closer social relationships. Jew and Gentile work together in discussion and activity; there is a spirit of questioning, but not of

prejudice, in cross-examining the speakers Sunday nights.

Political Association is almost unique and a vigorous though comparatively young force in campus life. It invites speakers and debates on all questions of the day; it organizes lunches at which discussions are arranged similar to those of the Foreign Policy Association, of which Political is a branch. There always seems to be a lively interest in debate at Vassar; the Political Association fosters it.

The Athletic Association, then, is relegated to a healthy place; it is first in the hearts of the Freshmen, but not the sole means to glory. The Varsity is almost purely honorary; the greatest competition is between class teams or between squads. There are always the "thirteenth squads" to be joined—that glorious conglomeration of ineligibles, who play each other for exercise and the fun of the thing. Each fall, the Roosevelt Cup is fought for.

This amusing athletic idea consists of awarding the cup to the class which, over a given period of time, has the most members engaged each day in exercise. You may make the same number of points for your class by two hours of hard walking or a short period of hockey; the points are skilfully arranged by type and time of exercise,



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by variety, and by percent of class going in for it. In this way, a love of exercise is often engendered; and conscientious souls who might be 'grinds' find it their duty to indulge in what sometimes becomes later an enjoyable habit. On the whole, it is sport rather than athletics Vassar loves—tennis, golf, the spring horse show. In the winter two crystal lakes click with skates, or Sunset Hill calls forth skis and snowshoes.

With such possibilities for entertainment it is perhaps no wonder that President MacCracken could state last year that only twenty-eight percent of the students made full use of their leaves of absence.

Gaiety? Why, of course, and not very much like cloistered academic shades. Still, in the evening there are quiet hours, and the library is full. There again the stimulus that comes from the friendliness of the faculty counts. Many a time a student, finding her professor has the last copy of the book she wishes, will trot informally into that "faculty's" house to call and borrow. A chat usually ensues, and a dawning interest in a subject bursts into blazing day.

The faculty at Vassar are creators and scholars. Men and women of note, their enthusiasm is contagious; and as required subjects are at a mini-

mum, the course of each student gradually becomes centered about her own enthusiasms.

Psychology, economics, a course in dramatic production, courses in Shakespeare, Chaucer, French, Spanish—these are popular. Possibilities of studying in Spain and France also attract students to those languages. Chaucer is enjoyed so much by President MacCracken that his spirit gradually becomes familiar to the student body, which is at first bewildered by the unfamiliar quotations from "English undefiled" that are sprinkled through Prexy's talk.

Of the sciences, botany, with its landscape gardening for which the campus makes such an appealing laboratory; and astronomy, which still surges along under the impetus given by the great Maria Mitchell, have distinguished graduates. Physics, chemistry and physiology have also their devoted followers, who make up for any lack of numbers by earnest and vigorous work. Graduates in these sciences are ever increasing; the Euthenics ideal grows. A student may specialize in "Euthenics" by coordinating her "pure" and "applied" studies, such as economics, physics, chemistry, botany, æsthetics, psychology, hygiene and sociology; and the Blodgett Hall of Euthenics is the center for the science of creating better living conditions and helping man to control his en-

vironment. President MacCracken has explained that—

“. . . . practice and application should accompany, not merely follow, precept and principle. To point out the application, while studying the theory, to shorten the translation from generalization to commercial use, this is, and must for another generation remain, the purpose of euthenics.”

Following this same idea in another field we find the course in Dramatic Production, honored by Professor Baker of Yale, who invited performance there of the 1929 experimental production.

The course in advertising and journalism (formerly conducted by Burges Johnson, whose *Well of English and the Bucket* becomes so precious to the aspiring essayist) has sent out graduates to many a publishing house and magazine and newspapers.

“At Vassar College, on the Hudson,  
We schlinga da ink and pusha da pen along.”

The Press Bureau, cooperating with the newspapers, managing to keep publicity in its place, is an outgrowth of the course; many a “pusher of da pen” first smelled printer’s ink by supplying news of the college to the paper to which she was assigned. The bi-weekly newspaper (how pleased

Vassar is to say that it is not a mere weekly, and how pleased the editorial board that a daily does not turn pleasure to an all absorbing duty!)—the *Vassar Miscellany*, profits much in its lack of censorship and by its weekly interview with the President—again, inspiration rather than control.

There is no particular, direct effort at vocational training or “janitor course.” To use and enjoy your intelligence, not to make it commercially profitable, is still and will firmly remain the Vassar ideal. Yet there is recognition of the fact that there are vocations and professions and plain jobs which need college women and which college women can enjoy. Most of these call for post-graduate training; and a guide to the financially limited or career-minded undergraduate is offered in the form of yearly Vocational Conferences. The aid that this offers cannot be overestimated; for in these conferences, graduates distinguished in various, ordinary, or unusual, fields are invited to the college to give brief talks and answer questions concerning their experiences and their ideas of opportunities and training lying in wait. At the very least the graduate thus receives a general idea of what will be required of her when she first undertakes her after-college program.

And through her later life there remains the same help from summer conferences. Perhaps it

is a poetry conference, or a landscape gardening conference, or a euthenics conference (flippantly referred to in the newspapers as "the school for bored wives"). The workers, the husbands and wives live in Alumnae House for a few weeks or a few days and compare and inspire, playing tennis pleasantly between, and listen to talks by eminent people in their field.

But no one branch of learning seems to stand out as particularly 'Vassar.' Rather, in the graduate, there should be evident that quality of having learned to enjoy her mind and life, regardless of her vocation.

Then there is always that other ideal which seems to be so much a part of the Vassar environment that, almost unconsciously, any student must absorb it: the international spirit of which President MacCracken is a father and friend. Not only by the speakers, prominent men of all nations who visit New York and are promptly invited to Vassar, but by the students of foreign nations, who are always a large leaven in the student body, and to whom he gives every opportunity for friendship and expression, does he foster a real knowledge of other countries. He is an admirer of President Masaryk, and Czecho-Slovakia has by interchange of students and workers become a real friend to Vassar. Poland was invited to

send a student by the Class of 1923, which offered a scholarship as their class-gift in recognition of the friendship they felt for a Polish classmate. Spain has sent students who work as faculty assistants. Italy decorated President MacCracken, and has received more than one visit from students under Professor Roselli. Russia has not been neglected in tour and lecture. Miss Textor conducts a course in its history supplemented by summer tours. As for Geneva, there will probably always be a large percentage of graduates studying international relations there.

'There's something over the mountain' in many realms still. The College sends us forth with one definite desire: To explore.

Once more we quote, this time from the Commencement address of 1930, delivered most appropriately by Arthur W. Page, son of the late Walter Hines Page:

"To those who treat idealism with the respect it is due, it repays many times over and the older you grow the more it will increase its returns to you. But the respect it demands is that you give it the constant attention of your brains and energy. It does not repay good intentions unguided by intelligence. It is a happy circumstance that college encourages idealism and trains the brains to practice it at the same time."

# WELLESLEY

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# X

## WELLESLEY

In spite of time and change one inevitably associates with Wellesley College the idea of beauty. Those who have studied or taught there recall it always in images of beauty—Tower Court Hill with the waters of Lake Waban sparkling beyond the trees; an outdoor play against the background of impressive oaks, elms and wooded hills; a Tree Day scene, when columns of marching students in rainbow-hued attire wind down from Norumbega Hill beneath the magnificent foliage to the spacious green; or most romantic of all, Float Night, when Lake Waban becomes the mystical stage for floating pageants representing dreams and visions from the past. Wellesley travelers to all parts of the world return to say that nowhere have they found the loveliness of their college surpassed.

Moreover, with the beauty there is richness of historical association to give it import. The lake, which more than any other feature of the three-hundred-acre campus individualizes and gives personality to the landscape, is named for Waban, famous Indian chief of a local tribe that once

wandered those very hills. Near the site of the college John Eliot preached to these Indians for whom he also made his famous translation of the Gospels. The hill which Wellesley students climb daily to their classes bears a name redolent of historical controversy concerning the earliest beginnings of our continent. The question whether Norumbega is merely an Indian name for place or river, or is rather, as Professor Horsford once contended, the name of an ancient and famous city of the Norsemen located somewhere in the region of Watertown and its neighboring villages, appeals to one's imagination.

In keeping with Wellesley's inheritance of natural beauty are the buildings which have been added through the years. Adapted to the contours of the landscape they crown with turrets, towers and peaked roofs the several hills upon which they have been erected. Predominantly Gothic in line, they bring to memory the aspirations and intellectual ideals of the Middle Ages when universities were in their infancy. One feels that the architects of Wellesley have made utility subservient to beauty in their effort not only to preserve but to contribute toward this ideal of the college. Thus if, as the poet sang, Beauty and Truth are synonymous, these three hundred acres, but fifteen miles from the cultural city Boston,

would seem to be the perfect site for a college.

So thought the founder, Henry Fowle Durant, when in 1871 he began the work of transforming his country estate at Wellesley into a college which should "offer to young women opportunities for education equivalent to those provided at Harvard and the other leading educational institutions in the land for young men." But there was in Mr. Durant's enterprise a stronger motivating power even than the inspiration of an intellectual ideal. In 1863, upon the death of his eight-year-old son for whom he had purchased the Wellesley estate, Mr. Durant experienced an old-fashioned religious conversion. His gratitude for the new joy he found in life created the desire to use his wealth and talent in some great cause that would glorify God and advance Christian civilization. Having long had an interest in education, he saw in the movement for the higher education of women, which was rapidly gaining impetus during those years following the Civil War, "one of the great ocean currents of Christian civilization," as he himself expressed it to his students in an address delivered the year that Wellesley College opened. "You mistake altogether the significance of the movement of which you are a part," he continued upon that occasion, "if you think that this is simply the question of a college education

for girls. I believe God's hand is in it,——.” Thus in the founding of Wellesley College Mr. Durant hoped “to build an institution to the glory of God.” This two-fold ideal, the intellectual and the religious, is in line with the ideals and traditions of the founding of the older and more famous colleges for men, whose more direct purpose was the education of the clergy as the leaders in this new nation.

As a trustee of Mt. Holyoke Seminary, which was forced to turn away hundreds of applicants annually, and as a visitor to Vassar College, then in its youth, Mr. Durant gained practical suggestions and observed the need for an increase in the number of colleges for women. Mrs. Durant in 1868 gave Mt. Holyoke ten thousand dollars for its library building, a practical illustration of her great interest in the then leading seminary for women. Miss Converse in her *Story of Wellesley* tells us, “Mr. and Mrs. Durant used to say that there could not be too many Mt. Holyokes.”

Accordingly, in March 1870 the charter for Wellesley Female Seminary was signed by Governor William Claflin, who later became a trustee of Wellesley College and is memorialized by the beautiful dormitory, Claflin Hall, built directly on the shore of Lake Waban. (In 1873 the name of the new institution at Wellesley was changed

by legislative act to Wellesley College). A month after the charter was granted the first board of trustees met in Mr. Durant's Boston home: this board was composed of both men and women. In the late summer of the next year, 1871, the erection of College Hall, the first building of Wellesley College was begun. Its "first line of excavation, five hundred and ninety-nine feet long by one hundred and sixty-six feet wide at the wings," gave promise of the rather colossal and imposing structure that was to stand for thirty-nine years on the terraced land overlooking the lake. Not only was the building to serve as dormitory for Wellesley's students and many of its faculty, but it was to house as well for a number of years the library, chapel, laboratories, lecture-rooms and administrative offices of the college. Consequently its destruction by fire in 1914 meant much more than the mere loss of one college building.

In September of 1875 Wellesley College opened to its first students—three hundred and fourteen in number. After examinations given during those first few days it was discovered that only thirty of the students seeking a college education were of college grade. The rest were therefore enrolled in a preparatory department maintained by the College until 1881 when it was no longer nec-

essary. The first graduating-class of Wellesley, that of 1879, numbered eighteen; the class of 1929, which joined the ranks of alumnae upon the fiftieth anniversary of those first Wellesley daughters, numbered three hundred and sixty-seven.

The intellectual ideal of Mr. Durant, so potent a force in his founding of Wellesley College, was evidenced in the high standards of scholarship which he immediately established. His first teachers, twenty-eight in number and all women, were carefully selected. His additions to the academic equipment continued with unabated zeal as long as he lived. Very early Wellesley's library was one of which a young college might well be proud. Mr. Durant's own contributions were enhanced by the generous endowment of his friend, Professor Eben N. Horsford of Cambridge. The present Library, housed in a building made possible through the generosity of Mr. Andrew Carnegie in 1910, contains over 126,000 volumes, including such rare and valuable treasures as the Plimpton Collection of Italian manuscripts and rare editions, the Ruskin Collection, and Professor Palmer's gift collection of first editions of English poets. Just recently a literary sensation of the year was occasioned by former President Hazard's gift of the entire collection of the original letters of Robert Browning and Elizabeth Barrett.

From its first years Mr. Durant emphasized also the scientific equipment of Wellesley, the need of laboratories which should provide opportunity for original investigations by the students. In 1878 a physics laboratory, the peer of any found at that time in a college or university for men, was started by Professor Sarah L. Whiting. Other significant steps in the increased opportunities for scientific research at Wellesley were the presentation of the astronomical observatory and telescope by Mrs. John C. Whitin, a trustee, in 1898; its completion and formal opening in 1900; the establishment of a laboratory for work in experimental psychology by Professor Mary W. Calkins in 1891 the first in any woman's college in the country; and the completion of one of the finest botany laboratories in the United States in 1927.

The early emphasis upon scholarship at Wellesley was made clear in the public utterances of the founder as well as in the announcements of the first catalogue where one may read, "Wellesley College is intended for those students only who desire to give themselves faithfully to the pursuit of knowledge, and to discipline and develop their minds by arduous study." Compare this with the following excerpt from the letter "To Parents of Prospective Freshmen" sent out by the office of

the Dean of Freshmen in our own day, and note the similarity in emphasis in accord with the ideal of the founder:

"We earnestly hope that your daughter will enter College with the right standards concerning the importance and integrity of her academic work. The College is first and foremost a place for study. If an applicant intends to use it for four years as a pleasant lodging from which she may make social excursions with only enough study to keep herself above the passing grade, we do not wish her here and cannot bid her welcome. In admitting students we endeavor to select those who have shown genuine eagerness for study and who give promise of ability to do scholarly work, and we cannot retain in our student body those who do not give evidence of sufficient interest or ability to meet the high standard of work which the College expects."

And in spite of the difficulties resulting from an era that places too great an emphasis upon the "*social value of the college bred*," Wellesley College has steadily raised its standards in accordance with the developing scholarship of the day and the greatly improved preparation of its entering students. By working for honors in subjects abler students may do more intensive work in one field of knowledge, and thus receive specific training



FOUNDERS HALL — WELLESLEY COLLEGE



in research as a preliminary to graduate study or as a preparation for the career undertaken immediately after graduation. Students who have taken honors in their major subjects have found the plan stimulating to further scholarship and rewarding in the thrill of conquest and adventure that all research work engenders. Opportunity is given to survey the field of the major subject in its entirety through preparation for the General Examination, which since 1928 has been an additional requirement for the degree. There is genuine respect for scholastic achievement at Wellesley, and there is high attainment each year by individual students. The intellectual ideal of the founder is still cherished.

In his "essentials for education at Wellesley College," Mr. Durant gave high place to health, and from the beginning set forth the ideal of a sound mind in a sound body. The costumes of the seventies were not especially conducive to exercise, but Mr. Durant, with a vision beyond his day, placed emphasis upon the value of physical training for his Wellesley students. He encouraged walking, rowing, gymnastic exercise, and even tennis—a violent sport according to the feminine standards of the time!

In the modern Wellesley the Department of Hygiene and Physical Education is one of the

largest and most progressive. Its scope and equipment were greatly enlarged when in 1909 the Boston Normal School of Gymnastics, with an endowment of \$100,000, became a part of Wellesley College. A new gymnasium, Mary Hemenway Hall, was erected on the Wellesley campus, and Miss Amy M. Homans, the former director of the Boston Normal School of Gymnastics, became the director of Wellesley's new Department of Hygiene and Physical Education. The modern student needs little urging to avail herself of the sports facilities offered her,—among them basket-ball, volley-ball, tennis, baseball, hockey, track, archery, golf, riding, and crew. Moreover, if she is interested in physical education as a vocation after college she knows that the five-year course leading to the B. A. degree and the certificate of the Department will equip her thoroughly for a position in this field. With the facilities and counsel offered by the various experts in this department of the college the Wellesley student has every opportunity to become intelligent in matters of health and hygiene.

When Mr. Durant founded Wellesley it was his purpose that the college should provide the opportunity for higher education and equipment for service to the girl of moderate means. The ideal of democracy at Wellesley was very precious

to him. To further its spirit and to keep students' fees as low as possible, each girl was assigned some portion of the less arduous domestic work, such as setting the table, preparing fruit and vegetables, dusting, sweeping, filling student lamps, and waiting on table. One hour a day was the time given to these duties which for twenty years continued to be a required part of the Wellesley girl's program. With the ultimate need for increasing college fees domestic work was discontinued during Mrs. Irvine's presidency in 1896. But even today, in the two self-help dormitories maintained by the college for students above freshman rank who wish to reduce the cost of college fees by some form of service, Mr. Durant's plan of domestic work is in successful operation. And the democratic ideal at Wellesley makes it possible for these self-help students to hold membership in societies and to be elected to the most popular and powerful positions in the various student organizations.

For further assistance to the student of small means, the Students' Aid Society was established in 1878 by Mrs. Durant and her Boston friends. Through loans without interest this society has been the means of enabling many an able student to finish her college course when family finances would have been inadequate. The organization

still functions under wise and able management. The year that saw its beginnings was also the year of the establishment of the Teachers' Registry from which has developed the present Personnel Bureau of Wellesley with its Director and staff of assistants and its accumulated wealth of information concerning positions now open to women, and concerning each student who registers with the Bureau. The early name of this organization reveals two interesting facts: that girls who came to Wellesley in the early days of its history planned to earn their own living upon graduation from college; and that the majority of them expected to do so by teaching. Turning to the latest statistics compiled by the Personnel Bureau, one finds that of the class of 1928 only thirty-one percent are engaged in teaching. Of those in non-teaching positions, ten percent are in business, exclusive of secretarial work which engages another nine percent, and ten percent are in department store work, which seems to be increasing in popularity since seventeen percent of the class of 1929 are thus employed. About fifty percent of Wellesley's alumnae eventually marry, many of them still carrying on their careers, especially in the professions. About one-half so engaged are teaching.

Though the years have brought to Wellesley an

increasingly large number of students from wealthy homes, the democratic ideal still dominates the college. The charge for rooms is uniform, and the system of room assignments supervised by the Dean of Residence, gives the student of very limited means equal opportunity with the student of wealth to secure the favorite room in the most popular dormitory. "The college is essentially a democratic institution," said President Ellen Fitz Pendleton in her inaugural address. And its twofold function as she defined it is "training for citizenship and the preparation of the scholar."

Miss Pendleton has had five predecessors in the office of president. The first, Miss Ada L. Howard, was appointed by Mr. Durant in 1875 and held office until his death in 1881. She came to Wellesley from a private school of her own in New Jersey, but her experience had also included the principalship of the Woman's Department of Knox College, Illinois. It was Mr. Durant's wish that his new college should have a woman president, but Miss Howard's position was hardly more than nominal while the dominating force of the founder was at the helm.

Her successor, also the choice of Mr. Durant, is so well known that it is hardly necessary to speak but briefly of her here. Alice Freeman,

more generally known by her married name of Alice Freeman Palmer, performed the great service to Wellesley of making the new college known throughout the United States. Though her term of office was short, 1881 to 1887, when she resigned to marry Professor George Herbert Palmer of Harvard, she continued to work for Wellesley as a member of the board of trustees until her death in 1902. Mrs. Palmer's skill lay especially in her ability to deal with people through her personal tact and charm, and in her organizing power. Contemporaries testify to her indefatigable labor for the College and to the contagion of her eager enthusiasm. During her presidency, which had been preceded by three years' experience as a member of the faculty, Mrs. Palmer organized not only the faculty and the curriculum, raising the standard for entrance as well, but also furthered the organization of sixteen preparatory schools throughout the country. These schools with their large majority of Wellesley graduates in charge became important "feeders" for the rapidly growing college. Greatest of all her contributions to Wellesley, however, was the increasingly national reputation which she gave the College through her many friends and outside contacts. Recognition came to her through other institutions in the form of honorary degrees—from Michigan,

Columbia, and Union universities—and within recent years the American crown of immortality in her election to the Hall of Fame.

To succeed Mrs. Palmer as President, Miss Helen A. Shafer, head of the mathematics department, was elected by the trustees in 1888. Though she will always be remembered primarily for her great distinction as a teacher, Miss Shafer's short presidency was characterized by noteworthy features indicative of progress. Chief among these was the so-called "new curriculum," a complete reorganization of the courses of instruction with the abandonment of the scientific course leading to the B. S. degree. Sixty-seven new courses were opened to the students during Miss Shafer's presidency, and Professor Calkins' psychological laboratory, previously mentioned, was established. During President Shafer's term began also the development of a "student consciousness," which expressed itself in the organization of student clubs and societies, and the beginnings of what later grew into the College Government Association. During her entire presidency Miss Shafer was handicapped by poor health with the threat of tuberculosis. With her work unfinished she died in office in 1894.

Her successor, Mrs. Julia J. Irvine, a graduate of Cornell University, had been a member of the

Wellesley faculty for four years. She inherited from her predecessor the problems resulting from the new curriculum which was still in its experimental stages, and had to meet the temporary decline in attendance which inevitably follows such adjustments. During her presidency there was much sloughing off of the old and outworn in custom and usage with the steady emergence of the Wellesley of the twentieth century. Domestic Work and the set periods for silent time, morning and evening, were discontinued; the ban on theater and opera was removed; the Library was opened for use on Sunday afternoons, and Sunday chapel attendance was no longer required. Music and the fine arts were allowed to count toward the B. A. degree.

Two important gifts to the college while Mrs. Irvine was president were the Memorial Chapel, presented in 1897 by Miss Elizabeth G. Houghton and Mr. Clement S. Houghton in memory of their father, Mr. William S. Houghton, long a trustee of Wellesley; and the astronomical observatory given in 1898 by Mrs. John C. Whitin, a trustee, and named in her honor upon its completion in 1900. After five years as president, Mrs. Irvine resigned in June 1899 and retired to live in southern France almost continuously until her death in the spring of 1930.

The fifth president of Wellesley, and the only living ex-president, was Miss Caroline Hazard of Rhode Island, daughter and granddaughter of wealthy woolen manufacturers, and a woman of culture and literary gifts. After a period of intensive growth Miss Hazard led Wellesley College to the extensive development that it now needed, and once more made it known throughout the country as a whole. Her inauguration in the new chapel in the autumn of 1899 was the first formal ceremony of its kind and marked a new scholastic dignity at Wellesley. Coming to the College at a time of financial need, Miss Hazard's influence in securing gifts for the College was of special significance. Buildings, salaries, and equipment had not previously kept pace with the steady growth of Wellesley; but during Miss Hazard's eleven years of office, eleven buildings were erected —four of these were the dormitories Pomeroy, Cazenove, Beebe, and Shafer, surrounding the Quadrangle now bearing her name—and several professorial chairs were endowed. Many valuable gifts were made to the library, among them the Frances Taylor Parsons Plimpton collection of Italian manuscripts. An important step in the student government movement which had been developing for many years was the final organization in 1901 of the Student Government system,

which with minor changes has become the College Government Association of the present day. There is now such marked similarity between the various student organizations and activities in the five women's colleges, Smith, Vassar, Mt. Holyoke, Bryn Mawr, and Wellesley, that to describe them in detail is hardly to write of a distinctively Wellesley feature. In a recent issue of the *Wellesley College News* the students themselves noted the similarities in rules and regulations made apparent during their frequent intercollegiate conferences on a great variety of subjects.

The vigorous administration of Miss Hazard did not neglect the aesthetic side of Wellesley's development. At her suggestion were added several details in the chapel services which enhanced their dignity and beauty. Herself a lover of music, she did much to encourage this art at Wellesley.

Upon Miss Hazard's resignation in 1910, the first alumna-president of Wellesley, Miss Ellen Fitz Pendleton, was elected to succeed her. Connected with the college since her graduation in 1886, Miss Pendleton had served as dean since 1901 and as acting president during Miss Hazard's sabbatical year. She was inaugurated sixth president of the College in October, 1911.

Miss Pendleton's term of office has included

two cataclysmic events, the fire in 1914 which destroyed the oldest and largest of the college buildings, College Hall; and the World War. The fire made necessary the physical reconstruction of the greater part of the College with the immediate need of a Restoration Fund for the purpose. Economic conditions immediately succeeding the War made necessary a larger endowment and much greater expenditure for buildings in view of the increased cost of material and labor. The story of Miss Pendleton's announcement upon that March morning of the fire, when College Hall lay in ruins, that "the members of the college will report for duty on the appointed date after the spring vacation," and of her fulfillment of the promise through the erection of a "temporary" building of generous proportions in two weeks' time, is one of the classics of Wellesley that will never cease to thrill those who hear it. In the autumn of 1915, Tower Court, housing over two hundred students, and the first of the three dormitories to be erected on the site of College Hall, was ready for occupancy. In 1917 Clafin Hall, just west of Tower and extending along the lake-shore, was completed. In 1919 Founders' Hall, named in honor of Mr. and Mrs. Durant, who especially requested that their names should not be used on any college building, was opened as

the main building for lecture-rooms at the College. Its erection was made possible by the Restoration Fund contributed by alumnae, trustees, and friends to meet the emergency caused by the fire. Alumnae Hall in 1923; Severance Hall and the finely equipped Botany Laboratory in 1927; Stone and Olive Davis Halls in 1929; besides three houses for the exclusive use of the faculty; have all been erected during Miss Pendleton's administration. The present beauty of Wellesley College is to an extent the result of her vision and foresight in the direction and supervision of the extensive building program which was necessitated by the needs arising from the fire and the World War. Her faith and courage, so clearly revealed upon the occasion of the fire, were again exhibited in her statement to the trustees, just after the war, that the College must and could raise within the next few years nine million dollars in order adequately to meet its expenses and plan for the future. To see her faith justified was a satisfaction to all who heard her announce on the Commencement morning of June, 1930, that the Nine Million Dollar Fund had been over subscribed by thirty-one thousand dollars!

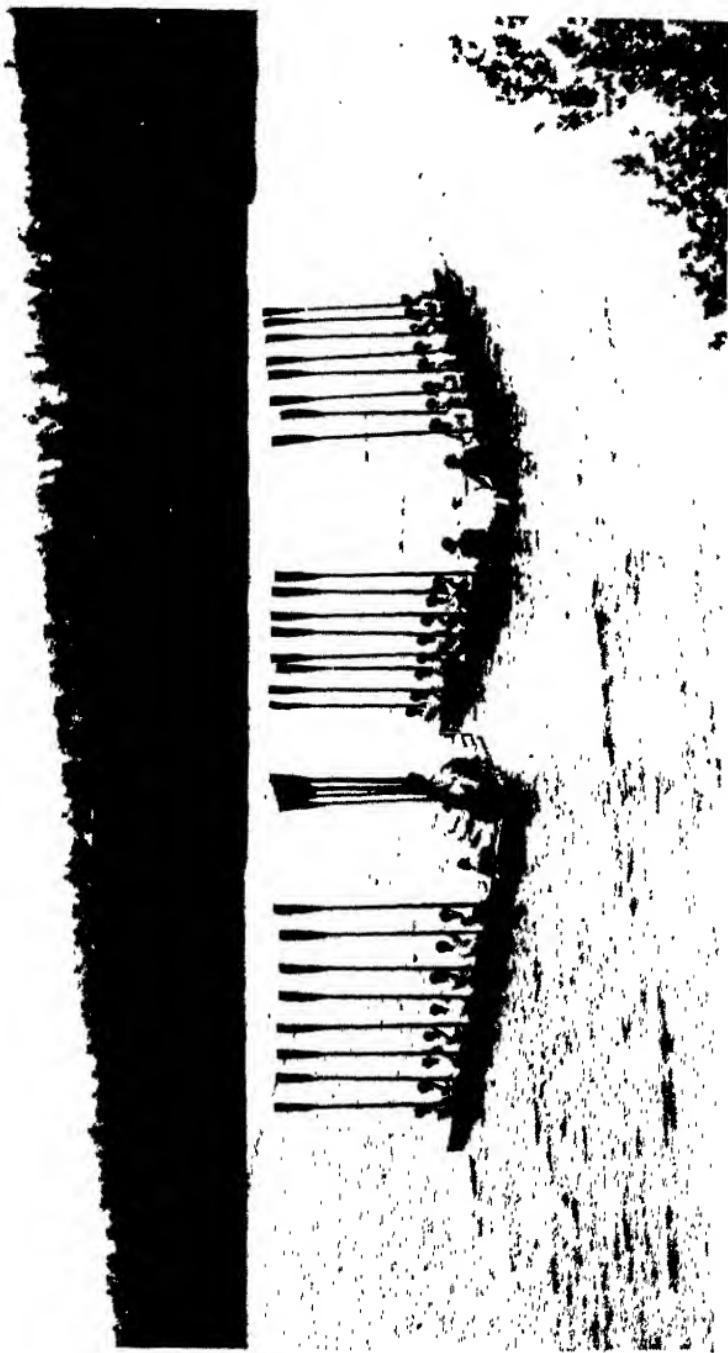
But building and financing do not complete the sum of Miss Pendleton's achievement. What she has accomplished in guiding Wellesley College to

its highest point of academic leadership is the result mainly of her special personal equipment for the presidency during a difficult period of restlessness and transition. With unusual liberality of mind combined with sound principles and firm convictions, Miss Pendleton has a singular power of interpreting the old in terms of the new, of merging the past with the present. This is the peculiar endowment needed by the present-day leader of youth. As the late Professor Mary W. Calkins wrote of Miss Pendleton at the time of her election to the presidency, "No college procedure seems to her [Miss Pendleton] to be justified by precedent merely; no curriculum or legislation is, in her view, too sacred to be subject to revision." Yet no one more than Miss Pendleton respects that which is vital in the ideals and traditions of the past; and herein lies her power to bridge the gap between the pre-war and post-war eras, a gap which is not represented by years but by attitudes and points of view. A leader who was open-minded merely and ready to accept all that was new, would have broken with the less flexible minds among faculty and alumnae alike; a president admirable mainly for strong principles and convictions would have failed to win the respect and confidence of the young and the "radical" among her faculty and students. Miss Pendle-

ton's knowledge of and respect for Wellesley's past and her sense of values in selecting from the present what is of significance and worth have gained for her a devotion and loyalty from faculty, students, and alumnae that are strikingly unusual and of supreme value to the college, which she has led for nearly twenty years.

Behind their alumna president with a support that must ever be an inspiration are the nine thousand or more women who have graduated from Wellesley College. Many of them have gained high distinction and hold positions of leadership in various parts of the world. Their unabated interest in Wellesley in spite of separation from her by time and distance is well illustrated by the recent voting for the election of an alumna trustee. The chairman of the nominating committee received votes from twenty-one countries outside of the United States, representing every continent on the map. The empire upon which the sun never sets needs must look to its laurels!

It was the alumnae of Wellesley who gave such impetus to the launching of the Nine Million Dollar Fund Campaign that almost three million was raised within the first six months, and the giving of Wellesley's daughters became the classic example for other colleges on financial "drives" throughout the country. With unflagging devo-



THE FOUR CLASS CREWS ON LAKE WABAN — WELLESLEY COLLEGE



tion they still continue through their permanent Alumnae Fund to make an annual gift of no mean size to their college.

It follows logically that an organization which has contributed so largely to the financial needs of Wellesley should be a potent factor in shaping the policies of the College. Alumnae are represented on the faculty and on the board of trustees, and with one exception all the important administrative offices are at present held by alumnae. *The Wellesley Alumnae Magazine* for December, 1926, does not exaggerate when it says "The Alumnae Association of Wellesley College is a powerful and influential organization.—It requires for the support of its varied activities an annual expenditure of well over \$20,000. It maintains a well-equipped office, publishes a magazine, confers with the college administration on questions of policy, sends representatives to the governing board of the college. It is, in short, a factor to be reckoned with in Wellesley affairs." Its half century of notable achievement has produced in this body of women a sense of power and confidence which is immediately felt by the new graduate of Wellesley who joins one of the Wellesley Clubs scattered throughout the country.

It is not, therefore, among Wellesley undergraduates that one must look for the Wellesley

"type"—if there is such a person—but rather among the organized alumnae, more especially those of some years' separation from the college. This is doubtless true of all colleges and universities whose graduates are strongly organized and vigorously active. It is among them that the older ideals and attitudes tend to become crystallized and haloed by sentiment. At Wellesley circumstances have tended to hasten such crystallization. Upon the pre-war alumnae the fire of 1914 was, paradoxically speaking, an integrating influence. Their heroic response to the call to assist in this emergency revealed the devotion and loyalty which the four years at the college had engendered. It revealed also the Wellesley product to the world. With the realization that to generalize is but to compromise with truth, one recognizes, nevertheless, two strands prevailing in the pattern stamped Wellesley—social idealism and love of beauty. And one finds it not impossible to trace these to their main source; the physical aspects of the college itself, preserved so devotedly through its entire history, and the influence of three of Wellesley's most dominating personalities on the teaching staff for more than an entire generation. Through the "personalistic idealism" of a teacher of philosophy, the social idealism of a teacher of English literature, and the aesthetic criticism of a teacher

of English composition, the ideals of the great majority of Wellesley alumnae have been molded. For there is no force so potent in shaping attitudes as effective teaching during impressionable years.

But the Wellesley woman of the post-war era is less easily definable. She is more sophisticated than her predecessor—the highly specialized preparatory school has seen to that; and its representatives exert a strong influence during the college freshman year. Moreover, she is less provincial; the college now draws students from practically every state in the Union, and from some dozen or more foreign countries as well. Less than a quarter come from New England. As might be expected from such distribution the Wellesley girl of today travels in her own country and abroad. A recent survey by one of the economics courses reveals the fact that three-fourths of Wellesley students have traveled outside of the United States. Their total travel record covered parts of every continent except Australia, with Europe represented by nineteen countries.

Through intercollegiate conferences held in all parts of the country and reported by delegates whom they appoint and by long accounts in their college paper, Wellesley girls are informed concerning educational movements and political and industrial questions. One of these intercollege

conferences, for example, is conducted upon the model of the World Court, and discusses such subjects as might come before that body. Another has to do with social and industrial conditions and provides opportunity for practical experience in social work for delegates sent from the colleges in the conference group. No longer can the American student in the large college or university, be it for men or women, be called "cloistered." No longer is the college woman sharply differentiated socially as the "blue stocking" or the "intellectual monstrosity," to use a phrase of President Neilson of Smith, who says further, "It is perfectly clear that now a woman goes to college without sacrificing any part of her charm, any part of her social value. To say otherwise is merely to echo something thoroughly outworn and to shut one's eyes wilfully to facts that stare anyone in the face."

The Wellesley girl of today then, in view of her wide freedom, and her greater opportunities to come in contact with the world outside of the college, is more independent in her thinking, more critical in her attitude toward all aspects of life, including her college education. Because it is more difficult to make an impression upon a group of nine thousand than upon sixteen hundred, the post-war Wellesley graduate has not yet exerted any material influence upon the great body of alumnae.

But as her number increases the newer Wellesley type will eventually emerge. She is not merely the result of these forces we have listed, but of the new teaching as well. Here are echoes of it from another teacher of philosophy who has become a powerful voice among the students within the last decade: ". . . I suggest that the true social function of the college is education for Truth. This is the ideal of criticism rather than habit formation and propaganda. . . .

"There is . . . no thought except free thought. One does not and cannot think when the conclusion to be reached is prescribed beforehand. For this reason the thinker can acknowledge no dogma as ever final, no institution as ever perfect, no knowledge complete, no search ended. . . . He bows to no authority save the authority of truth. The fostering of this critical spirit is our [the teacher's] real mission.

"I want our students to be fearlessly critical, to know facts and respect them, and to know possibilities that allure them to adventurous living."

If there is then less of idealism in the attitude of the Wellesley College girl of today, there is more of critical evaluation characteristic of the ardent search for truth. Like all modern youth, the Wellesley girl has little sentiment for things of the past merely as items in her inheritance. If the

past has given her something of value for her interpretation of the present, she accepts it and incorporates it into her own experience. The Wellesley ideal of beauty, with its close relationship to truth, she therefore continues to cherish.

Other features of her aesthetic inheritance she values for this opportunity to discover and reveal the beauty in her own age. Such is the pageantry of Tree Day, which had its origin in the plan of the Founder to add to the beauty of the campus by planting each year a tree. Gradually around this ceremony developed the custom of presenting a pageant which should be symbolic of beauty. Thus the Tree Day of the past came to be associated with aesthetic dances in flowing robes, scarves, and draperies. The modern tendency to retain the spirit though the form of its expression may be changed was well illustrated in this year's successful "modernization" of Tree Day without sacrifice of the essential core of beauty which it is meant to symbolize. The rhythm and poetry in modern machinery were represented by dances of pistons, shovels, and robots, while the spirits of anarchy and fire were interpreted through dances of freedom and abandon. The Tree Day mistress with her aides retained a place in the tableaux as the embodiment of the spirit of beauty which dominates even a machine age and brings the order of rhythm

out of what might otherwise seem but chaos. Though less graceful and delicate than Wellesley's former rites in this homage, the twentieth century audience recognized in the modern students' observance of Tree Day the service and devotion to beauty which in the last analysis underlie the true meaning of the festival. So forms and ceremonies may differ radically, but the spirit of the ideal remains.

This is true also in the religious attitude of the modern college. Silent hours, compulsory chapel, informal Bible study classes have long ago been abandoned, but the spirit of service, so close to the heart of Christianity and memorialized in the Wellesley College motto, *non ministrari sed ministrare* remains. The Christian Association, founded during Mrs. Palmer's presidency, continues to be one of the most active and influential of student organizations. Voluntary chapel attendance reveals a fair nucleus of students still interested in the more mystical spiritual side of religion, the establishment of some personal relationship with God. This is further revealed by the continuation of the week of prayer, under the modern nomenclature of Religious Emphasis Week, when a religious leader of national recognition conducts services and conferences upon topics of spiritual and ethical significance.

The present is admittedly a freer age in the observance of all religious form, not only at Wellesley but throughout the nation. Sunday is but slightly different from other days in the student's program. But those students who pay little attention to the religious aspects of their own lives respect the observances of others who may still cling to church attendance and forms of Christian service, believing, as is usually true, that these observances have meaning to their contemporaries and have been retained because they fill some definite and perhaps practical need. Had there been no external compulsion to religion in the eighties and nineties, one wonders how much more of outward piety there would have been among students than there is today.

Beauty, religion, democracy continue to reign as ideals of Wellesley College though interpreted in terms of the modern spirit, a spirit which is fostered by the wise President of Wellesley, and which has been so aptly and succinctly defined by one of America's foremost critics, the late Stuart Sherman. He says in part, "The modern spirit is, first of all, a free spirit open on all sides to the influx of truth, even from the past . . . But since it seeks the best, it is, by necessity, also a critical spirit, constantly sifting, discriminating, rejecting, and holding fast that which is good, only till that

which is better is within sight. This endless quest when it becomes central in a life, requires labor, requires pain, requires a measure of courage; and so the modern spirit, with its other virtues, is an heroic spirit. As a reward for difficulties gallantly undertaken, the gods bestow on the modern spirit a kind of eternal youth, with unfailing powers of recuperation and growth."

So the gift of eternal youth is Wellesley's reward for her hospitality toward the Modern Spirit.







